

**MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!**

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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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MANAGUA



# GayCommunityNews

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April 28, 1984

## Confronting Boston Newspapers On AIDS

### Activists Meet With Globe Representatives

By Christine Guilfooy

BOSTON — On April 12, over scrambled eggs, bacon and coffee, representatives of the Boston lesbian and gay community met with staff members of the Boston *Globe* to discuss coverage of the AIDS crisis and the paper's treatment of lover relationships on its obituary pages.

Representing the gay community were Larry Kessler, coordinator of the AIDS Action Committee (AAC); Bob Andrews, AAC media coordinator; Anne Silvia, Boston's AIDS Project Coordinator; Joe Interrante, a local activist whose lover, Paul DiAngelo, died of AIDS; and Eric Rofes, Chairperson of the Boston Lesbian/Gay Political Alliance. The *Globe* representatives included Matthew Storin, managing editor of the daily edition; Michael Janeway, the managing editor of the Sunday edition; and feature, editorial, and medical writers and editors.

Reactions to the meeting from both sides were generally positive, although whether or not concrete gains were made for the gay community remains to be seen. Larry Kessler told *GCN*, "I was satisfied with the meeting. It was our first meeting with the *Globe* and I thought it was a good start." Bob Andrews said, "They were supportive and sensitive. They wanted feedback on their coverage and [information on] the crisis itself. I feel good about that and was glad we were there."

Joe Interrante said that he believes the *Globe* representatives' attitudes ranged from "sincerely interested" to "begrudgingly there" and that their lack of understanding of gay people leads them to change policies only as much as they are forced to.

On the *Globe* side, Storin said, "It was beneficial and I felt it went well."

The primary topic of discussion was the *Globe*'s handling of obituaries. Kessler said that AAC became aware of the problems last fall and attempted to deal with them as they came up. He said that "everybody was told a different story about what could be printed in terms of the cause of death and how lovers are identified."

Storin said that the *Globe* had made changes but during the meeting he realized that they had not been put in writing and not everybody involved had understood the changes. As a result of the meeting, he said that the regulations would be written and distributed.

Storin told *GCN* that the *Globe* will continue its policy of allowing mention of a lover in the body of the obituary but maintained that they will not be mentioned in the "survived by" section. Interrante responded that while the *Globe*

sees itself as an agent of change on other issues it has not been willing to take this step in viewing lovers as legitimate family.

Storin also said that mention of a lover in the body of the obituary will take the form of "close friend" or "companion." Andrews said that the *Globe* refuses to describe a person as "lover" in an obituary.

The members of the gay community proposed that they develop a legally binding document which would direct how and where a lover's name could appear and could give decision-making rights to the lover since much of the *Globe*'s concerns around the obituaries had to do with legal considerations. AAC will not only develop legal agreements but also research the policy of other city newspapers. Kessler expects that the suggestion of having signed documents from a person who has died with instructions regarding their obituary will have to be tried out to see if it can work.

The other issue concerning the cause of death only if the family agrees, regardless of the wishes of the lover. Storin told *GCN* that to do otherwise would assume the risk of breach of privacy suits.

In addition to the obituaries, the paper's coverage was also discussed, with community representatives requesting:

- Continued coverage of AIDS, avoiding periods when there is no coverage in either news or features. They maintained these periods of silence lead people to believe AIDS is no longer a problem.

- More human interest and features stories which would underline the problems faced by people with AIDS and which would provide fuller analysis of news developments. While community representatives felt that the *Globe* was interested in such stories, Storin said, "Nothing was promised, but we don't have any objection."

- Continued care in composing headlines so that they accurately reflect the complexities of the story. Some headlines have led people to believe a cure for AIDS has been found. However, Storin told *GCN* that he believes some of this is in the eye of the beholder rather than in the headline.

Silvia, the city's AIDS Project Coordinator, said that she suggested that the *Globe* staff become aware of resources, both within the city's Department of Health and Hospitals and the AIDS Action Committee. "I will update [the *Globe*] monthly regarding statistics, activities and concerns surrounding AIDS and I suggested that they call Larry [Kessler], George [Seage, the city's AIDS epidemiologist] or myself should they have any questions."

### Transcript Columnist Distorts Blood Donor Issues

By Christine Guilfooy

BOSTON, MA — While discussions at the *Globe* this past week were on a reasonable and rational plane, members of the AIDS Action Committee (AAC) may find themselves in a different ball park when dealing with the West Roxbury *Transcript*.

On April 4 the West Roxbury and Parkway *Transcripts* (published by the same company) ran a column by Edward F. King who only four years ago ran in the Republican gubernatorial primary.

#### News Commentary

In the column, which appears weekly, King suggested that gay men were deliberately polluting the nation's blood supply with an AIDS-transmitting agent. Based on distortions, half-truths, and factual inaccuracies, King made his claims, apparently with the blessing of the editorial staff which obligingly ran the headline "Perverts whose blood kills."

King appears to refer to the case of three-year-old Samuel Kushnick who died of AIDS in October 1983. Kushnick had received a small amount of blood just after birth and this blood was allegedly traced to a gay man. King writes: "The horror was complete. An innocent three-year-old child and his bereft parents are forced to pay a supreme sacrifice for the unspeakable perversions of a total stranger."

King makes no mention that some children inexplicably develop immune disorders after birth which are difficult to distinguish from AIDS. In fact, the CDC keeps separate records on children for this very reason.

Nor does King mention that because no transmitting agent of AIDS has been identified, a clear, causal link has yet to be established between a blood transfusion and a case of AIDS.

Nor does he talk about what AAC member Bob Andrews calls the self-fulfilling prophecy. That is, since many gay men gave blood regularly, their blood is bound to be in many transfusion histories, whether or not the recipient has come down with AIDS.

Nor does King mention that Kushnick's mother appeared before the U.S. Congress recently to ask that money be allocated for AIDS research and that gay people not be scapegoated.

King claims that the child's parents were "destroyed" by his death. While they suffered an obviously sad, tragic and irreplaceable loss, both parents have made public appearances and have established a foundation to help fund research and educate the general public, including Edward F. King, about AIDS.

King claims that there are 46 cases of transfusion-related AIDS and that all of them have been traced to "homosexuals." How does King come to know something which the CDC does not? Dr. Jaffe, of the AIDS project at the CDC told *GCN* that King's information is incorrect.

Only 13 of the 41 reported transfusion AIDS cases have been traced at all and in at least five of the 13 cases no gay men were found in the donor histories. Jaffe said that the other eight adult cases did have "high risk" donors but did not specify which risk group the donors came from. In the children, seven out of ten cases were traced. At least two of these children had no "high risk" donor in their transfusion histories; the others had unspecified high risk donors in their histories.

King talks about "homosexuals" as AIDS carriers. He is either unaware that lesbians (homosexual women, if you must) are not at high risk for AIDS or he is unaware that some "homosexuals" are women.

King uses the words "homosexual" and "pervert" synonymously. Phil Keohane, the editor of the *Transcript*, thinks that if he's asked why "homosexual" is allowed to be used interchangeably with "pervert" that he should counter with a question of his own. "Do you think I should censor his column?"

Well, since he asked, yes. In fact, Keohane admits, King isn't allowed to put just anything in his column. There are certain things that are off limits, but "Perverts whose blood kills" is not one of them.

King writes: "Now to the real idiocy of the situation. To avoid 'civil rights' complaints and to protect the privacy of givers, Red Cross officials do not ask if potential donors are homosexuals! Can you believe it? In our twisted world's ideas of 'rights,' it is more important to save the ego of perverts than it is to protect the health and lives of innocent men, women and children who happen to need blood."

## Massachusetts Rights Bill Released to State Senate

By Larry Goldsmith

BOSTON — The Massachusetts Legislature's Committee on Commerce and Labor has given this year's lesbian and gay rights bill a favorable report and released the bill to the State Senate for further deliberation.

At an April 18 strategy meeting for the bill, Massachusetts Gay Political Caucus lobbyist Ben Schatz said the committee, which released its report on April 17, gave two reasons for sending the legislation to the Senate rather than to the House. During last year's session the bill passed the House but failed by one vote in the Senate, so the Senate seemed the proper place to begin this year's debate. Perhaps more important, Schatz said, the committee noted that beginning this year, House proceedings are being televised, while debate in the Senate is not. Supporters of the legislation have expressed concern over the effect live broadcast might have both on the debates, which last year were long and vociferous, and on public reaction to the bill, a serious concern because this year is an election

King links the death of Samuel Kushnick with the fact that the Red Cross does not ask people directly if they are gay. He does not mention that Kushnick received donated blood in 1980, one year before anybody in the gay community had ever heard of AIDS. He neglects to mention that new screening measures were instituted by the Red Cross in March 1983 as a result of a genuine concern shared by many, including gay men, about the blood supply.

He doesn't say that the gay community worked with the Red Cross to develop and implement these guidelines. He is probably unaware that at-risk gay men have stopped giving blood but continue to take part in programs encouraging people who are not at risk to donate. He does not understand the fears the community has about medical scapegoating and violations of civil rights, nor does he seem interested.

Jaime Haines, a spokesperson for the Boston area Red Cross, said that all donors are given a brochure which describes what AIDS is, and who is at risk. It asks at-risk persons to refrain from donating blood. In addition, in a mandatory interview, donors are asked if they have had contact with anyone with AIDS.

Haines was asked if the blood supply could be made safer if people were asked point blank if they are gay. "No," she said. She added that people give blood for altruistic reasons and when informed, will act responsibly. What would King suggest the Red Cross do differently, stop collecting?

Haines added, "We really do feel that this screening measure has been effective. We applaud those high risk groups, particularly the gay and Haitian communities. We

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year for the legislature.

"We have right now a political constellation that is potentially favorable," Schatz told the twenty-odd people, many representing organizations, who came to the strategy meeting. "What we need to do this year is to put on an incredible amount of pressure to get this bill passed."

Schatz spent most of the meeting emphasizing the importance of writing to legislators, both supporters and opponents of lesbian and gay rights, to express support for passage of the legislation, Senate Bill 79 and House Bill 4540. Most legislators are greatly influenced in their votes by the numbers of constituents who write letters on either side of an issue, he said.

Now that the legislation has been released from committee, it can come up for floor debate at any time the Senate president chooses, so letters of support should be mailed soon. Legislators may be addressed in care of the State House, Boston, MA 02133.

# News Notes

## quote of the week

"Certainly [Michael Jackson] is a great singer, certainly he is a powerful entertainer. We cannot and we would never try to take anything away from our brother. But the style that is being projected before this world is a style that actually ruins your young men and makes your young women have nothing to look up to as a real man for their own lives. This is a shame. But, of course, men like this will live to die of old age, because they threaten nothing."

—Louis Farrakhan, a Nation of Islam church leader, commenting on the media image of Michael Jackson. Farrakhan also said Jackson is "female-acting, sissified-acting" and "is not wholesome for our young boys and our young girls."

## new england aids conference

BOSTON — A New England conference on AIDS and AIDS Related Complex (ARC) will be held on Saturday, April 28 from 9:00 a.m. to 5:00 p.m. at Don Bosco High School, 300 Tremont St. Coordinated by the education subcommittee of the AIDS Action Committee, the conference is open to all interested persons in the New England region. The subcommittee particularly invites gay men, lesbians, medical professionals and members of the Haitian-American community. Registration will be available at the door from 9:00 to 9:30; the registration fee is \$5.00.

New York writer Larry Kramer, Boston physician and clinician Jerry Groupman and a person with AIDS will deliver keynote speeches. Workshops will cover such topics as immunology, treatment, nutrition, legal aspects, sex, religion, blood-transmitted AIDS, and family and lover relationships in the age of AIDS. For more information call 536-7733.

## portland chorus picketed

PORTLAND, OR — A dozen fundamentalists picketed a recent appearance by the Portland Gay Men's Chorus at Benson High School, according to Portland's *Just Out*. Although the picketers carried signs saying, "Repent! Or burn in hell," the audience was not intimidated. According to a chorus spokesman, the anti-gay demonstrators may have attracted more people to the concert.

Steve Fulmer, chorus spokesman, said the picket had a "galvanizing effect on the audience. People came in and bought tickets because the pickets were outside. It brought us more together." Fulmer said the picketers were not disruptive, they only "exposed their reactionary attitudes."

The four-year-old Portland Gay Men's Chorus has performed 19 times, the last three in facilities owned by the school district. Fulmer said the group has not had any trouble with school district officials, despite the fact that after a concert held at another high school, district officials said they received about 120 phone calls in protest of the gay group's use of the building. In this latest incident, district officials reported having received a call before the concert warning them of the planned anti-gay demonstration.

## deaf students organize at gallaudet college

WASHINGTON, D.C. — A group of gay and lesbian students at the only liberal arts college for the deaf in the world has stirred up "one of the longest and hottest debates of the year" by seeking official sanction from the student government, according to the *Washington Blade*.

The Lambda Society of Gallaudet College (LSGC) failed last month in its first attempt to gain recognition from the Student Congress, but vowed to try again. LSGC sought recognition to gain eligibility to use campus facilities for meetings, to receive loans from the Student Congress, to conduct fundraising drives on campus, and to have a representative at student government meetings. The Student Congress voted 10-9 against LSGC's request.

A student spokesperson for the gay group attributed the defeat to concerns about the school's "image," specifically that a large percentage of students are gay men and lesbians. Carol Sue Richardson told the *Blade*, "There have been a lot of rumors around, among deaf people, [saying] that Gallaudet is 90 percent gay. But it's the normal 10 percent."

Student Congress president Michael Johnson agreed that the school's image was one stumbling block for the group's request, but that the main reason the group's request wasn't approved was "we didn't have enough information about the Lambda Society."

Some Lambda Society members agreed that more information would have helped to convince the Student Congress that the group's political and educational in nature and not a group for "sexual recruitment," a charge made by some Student Congress members.

## klansmen, nazis found innocent of conspiracy in greensboro

WINSTON-SALEM, NC — The nine men accused of conspiring to disrupt a 1979 anti-Klan rally in Greensboro, at which five Communist Worker Party members were killed, were found innocent of April 15, according to the *Boston Globe*. An all-white jury also acquitted five of the defendants of civil rights violations stemming from the deaths. The men were found innocent on murder charges in a 1980 state trial.

The latest verdict exonerates the men, all current or former members of the Ku Klux Klan or the Nazi party, of state and federal charges in connection with the 1979 killings. However, the survivors of the slain anti-Klan demonstrators have filed a \$48 million civil suit against the defendants, the FBI and the Greensboro police.

The wife of a slain demonstrator said, "I'm shocked and outraged. This just gives the go-ahead for Klansmen and Nazis to kill people." However, she vowed to "fight even harder" on the civil suit.



## drag is okay

BUFFALO, NY — Doubtless to the consternation of moral majoritarians, cross-dressing rock star Boy George told 17,000 fans at the opening concert of his 14-city tour, "If you want to be a drag queen, it's okay," according to Philadelphia's *Gay News*.

Some critics had doubted that American audiences would be receptive to George's transvestism. George told the crowd, "It's our hope that tonight you're going to prove them wrong." The crowd panned the critics, both with their enthusiasm for George and his band Culture Club and with the numbers of them who dressed for the concert in imitation of Boy George.

Of course, George has ruffled some feathers. At Brigham Young University, nervous guardians of morality and manhood yanked the Culture Club's albums from the campus bookstore. And a band called Club was barred from performing on campus because its lead singer, Guy George, imitates you-know-who.

## gay president of republican student group ousted

GAINESVILLE, FL — The president of the student Republican club at the University of Florida was recalled from office by a 41-27 vote after he came out during a debate over funding to the school's gay students' organization, according to Miami's *The Weekly News*.

Gus Klein, credited with revitalizing the Republican club, made public statements defending the University of Florida Lesbian and Gay Society (UFLAGS) in their unsuccessful attempt to get funding for their projects.

Chuck Martinez, vice president of the club, said, "We felt that being gay is not acceptable to the community. If we wanted to be a good group and get money from student government, we needed to disassociate ourselves from that."

Kein said that some members had overreacted. "It's the rightist people in the group, the ones who lean towards Jesse Helms who did this. In the real world, there are factionalized groups that you have to deal with. You can't get rid of people just because you don't like them."

## phone harassment

CAMBRIDGE, MA — A Cambridge lesbian contacted GCN to report that she received a sexually harassing phone call at her home on April 16.

The woman said a female caller identified herself as a phone interviewer conducting a survey for a group promoting "women's empowerment." The caller proceeded to ask the woman a series of opinion questions with which the caller said surveyors would compare men's and women's attitudes on a range of subjects, from sports to politics.

The woman told GCN that the interviewer said she wanted a man to join them on the line. The woman agreed and a man got on the phone. Initially, the interviewer followed her seemingly legitimate format, but then the interviewer began asking the woman personal and invasive questions.

The woman told GCN that at the time of the call, she was expecting company and so wasn't paying close attention to the conversation, but that the questions became more and more focused on sex and finally, rape. The woman hung up on the call when the man made a veiled threat of rape against her. She said the man and woman seemed to be working as a team during the call and warned women in the area to hang up immediately if they receive a similar call asking them to participate in a survey for a group promoting women's empowerment.

She reported the harassment call to the phone company, but described company personnel as "unhelpful."

## digital named in discrimination suit

SAN FRANCISCO — A sales marketing specialist has charged that the Boston-based high-tech firm of Digital Equipment Corporation denied him a promotion and paid him a lower salary than other employees because he is gay, according to the *Bay Area Reporter*.

Brandon T. Stanford filed a \$5 million suit in Superior Court here, charging that Digital "maintains a course and policy of refusing to promote gay employees" and has "refused to pay [Stanford] on an equal basis with the heterosexual employees" and therefore violates the city's gay rights ordinance.

Stanford's complaint centers around the alleged discriminatory policies of his supervisor, Ruben Aldrete, who Stanford says told him to change his speech and mannerisms so he would not appear to be gay. Stanford also accuses Aldrete of denying him the chance to make a sales presentation required for promotion "until Aldrete was convinced the Stanford had no gay mannerisms or speech patterns."

## jobs for peace and justice

ROMULUS, NY — The Women's Encampment for a Future of Peace and Justice will open again this summer to protest the presence of nuclear weapons at the nearby Seneca Army Depot. Organizers seek women to make one to five month work commitments in key areas of the camp's operations. Women are needed for: programs; logistics; community dialogue; office manager/bookkeeper; childcare; media/group networking; health/mental health/physically challenged; orientation; food; legal support/c.d. trainer; security; sales/fundraising. Room and board will be provided; pay is negotiable. The application deadline is May 15. For job descriptions or more information, write to Women's Encampment, 5440 Rt. 96, Romulus, NY 14541 or call (607) 869-5825.

## reagan asked to intervene in custody fight

DENVER, CO — A 12-year-old boy has appealed to President Reagan for help in a custody battle between his Pentecostalist mother and his gay father, according to the *New York Times*.

The boy, Brian Batey, mailed a tape recorded message to Reagan saying he did not want to be returned to his father, according to Maurice Gordon, pastor of the Lovingway Intercity United Pentecostal Church. But a press aide at the White House said the tape had not yet arrived there.

The boy had been living with his father, who has legal custody, in Palm Springs until 18 months ago when his mother abducted him, only two weeks after his father had been granted custody. Frank Batey, the boy's father, has filed a \$5.5 million lawsuit against the church, his former wife and some of her friends and relatives charging they have conspired to keep his son hidden from him.

District Judge Robert P. Fullerton ordered Ms. Batey jailed and has recommended that Brian be brought out of hiding and placed in a neutral setting where he can be reached by both parents until the custody dispute is settled.

## Toys, Games, and a 'Wiseass Defendant'

# Decision Postponed in Queerbashing Case

By Larry Goldsmith

BOSTON — "Fourth Floor! Toys and Games!" The jocular operator of what must be one of the last attended elevators this side of Park Avenue opened the doors and the crowd surged out into the waiting area of the Boston Municipal Court, Criminal Division. In that crowd, awaiting trial on a charge of assault and battery with a deadly weapon, was a 22-year-old Dorchester resident named Mark Wagner. Wagner had brought a couple of friends who were with him around the time the assault took place, a defense attorney named Thomas Finneran (who also happens to represent a part of Dorchester in the Massachusetts Legislature), and the deadly weapon allegedly used in the assault — his shod foot.

The prosecution was not quite ready when the clerk of the court first called Mark Wagner's name. The prosecutor, assistant district attorney Rosemary Prokopalous, sent word that she was delayed by

another hearing, but would arrive as soon as possible. The victim, a man named Lyn Frizzell, was flying to Boston from Washington, D.C., where he lives, and had not yet arrived.

Frizzell had flown up from Washington last February 11 to visit a friend who had recently moved to Boston. He and the friend had gone out to Buddies, a gay bar on Boylston Street, shortly after Frizzell's late-night arrival at the airport. When the bar closed just after 2 a.m., Frizzell, his friend, and some others they had met at the bar walked around the Back Bay for a while, talking and looking at some of the architecture.

About 3:50 a.m., as they approached the corner of Boylston and Arlington Streets, Frizzell noticed a blue van approaching them. Inside the van was a group of about six young men.

"They were baiting us," Frizzell later told *GCN*. "They started

yelling obscenities at us, 'cocksucker,' 'faggot,' that type of thing. So we knew it was time to get out of there."

But the group of men jumped out of the van and began an attack. Frizzell and his friend were each knocked to the ground and kicked, allegedly by the shod foot of Mark Wagner.

Boston police officer Bob Baird, who was nearby at the time, learned of the incident from a passerby. Baird went to the scene and found Frizzell bleeding and the men back in the van at a nearby stoplight. Baird asked Frizzell to identify his assailant and arrested Wagner, the man Frizzell pointed out.

After Frizzell arrived in court, direct from the airport, defense attorney Finneran began the proceedings with a "motion for non-suggestive identification," a request that Frizzell once again identify his assailant, whom he had not seen since the arraignment, from

among the 200-odd people in the courtroom. With little hesitation, Frizzell found Wagner, sitting in the back of the courtroom, casually dressed and reading a copy of the Boston *Herald*.

Frizzell later testified about the incident. "A blue van pulled up to the intersection and a door opened about halfway," he said, responding to a question from Prokopalous. "There appeared to be a number of men in the van. I at first thought they were asking for directions. They shouted a number of obscenities and at that point it was clear that they were not looking for directions."

"What kind of obscenities?" asked Prokopalous.

"Does that really play a role in the case, counselor?" interrupted Judge William Tierney. "Can't we move on?"

"Yes, we can," Prokopalous replied.

Frizzell, his friend, and Officer Baird were all questioned by Prokopalous and then cross-examined by Finneran; the prosecution drawing out the allegations of the victims and the defense attempting to establish vagueness and inconsistency. Then the defense called Wagner to the stand.

Wagner's story began in a bar in Field's Corner, where he and seven friends had been drinking beer. When the bar closed at 2:30 a.m., he and his friends got in his van and drove downtown.

"Did you have any conversation or discussion with a group of people on the sidewalk?" Finneran asked his client.

"Yes."

And what was the nature of that conversation or discussion?

"Somebody gave us the finger," Wagner replied.

And then what happened?

"Then the light changed and I drove off." Wagner said he then pulled over, at the request of one of his friends, and five of them got out.

"You never got out of the van?"

"No." And, Wagner said, his friends went around the corner,

out of his view. Some time later, "everybody went back in the van and said 'Let's get out of here.'" Wagner said he drove away, but was then pulled over by the police.

"They ran around the corner," Wagner told Prokopalous under cross-examination. "That's all I saw."

Finneran called Joseph McGinley, one of Wagner's friends who was in the van, to the stand.

"All I remember is that they were giving us the finger," McGinley said. "Me and four of my friends got out of the van and asked them why they were giving us the finger . . . I didn't see but I guess one of my friends had struck . . ." His voice trailed off.

\* \* \*

"Whatever happened on the night in question certainly is not something that should be tolerated or allowed," declared Finneran when the time came for each side to make its recommendations to the judge. But, he added, the "dispersed involvement" in the incident made it impossible to place the guilt on Wagner, who, after all, had merely remained in the van while his friends took a walk around the corner.

"At this young age, he has a long road of employment ahead of him," the defense attorney told the judge. A guilty finding would forever tarnish the record of his client, a young first offender. "Knowing his family as I do, I think I can say with some confidence that the defendant will not be seen before you or any other justice in this court again." Finneran recommended that the judge continue the case without a finding for a year, a decision that would mean dismissal if Wagner stayed out of further trouble during that time.

"What disturbs me more than anything is the unrepentant attitude of the defendant," retorted Prokopalous. "Society has to send a signal to young people

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## MacKinnon: 'A Freedom Imposed By Pornography'

By Donna Turley

CAMBRIDGE, MA — Catherine A. MacKinnon, introduced as the "leading feminist scholar in the country," delivered a speech at Harvard Law School on April 5 entitled "Pornography, Civil Rights and Speech." MacKinnon co-authored with Andrea Dworkin the Minneapolis anti-pornography ordinance which would have defined pornography as a violation of women's civil rights and which was vetoed by the city's mayor earlier this year (see *GCN* Vol. 11, No. 28).

MacKinnon offered a critique of pornography with a feminist analysis connecting epistemologies (theories of knowledge) with politics (theories of power). In this country, holders of power construct reality with one construction being a definition of gender. Women, historically powerless, have been silenced. The forms of systemic abuse suffered by women — including rape, battery, sexual harassment, and prostitution — have been defined by men, and they recognize only the most outrageous perversions as abuse. When women have chosen to speak up, they have either not been believed or have been blamed.

In this society defined by men, MacKinnon explained, dominance and submission have been eroticized and called reality. Pornography, as a form of the dominant reality, defines abuses suffered by women as facets of women's sexual desire. Since subjugation is the context of women's sexual sensibility, women exist to be violated, and men exist to violate. According to MacKinnon, consent only ratifies a "preexisting fact".

The social reality constructed by the powerful objectifies women and makes traditional legal approaches to pornography inapplicable. MacKinnon questioned the legal system's loyalty to precedents and its method of reasoning by analogy; in the case of pornography the focus on women and race as an analogy. She pointed out that there was never a time when men claimed that the "system of chattel slavery of Africans was designed for their own enjoyment." Further, women's status has never varied in relation to that of men. Because women's situation is unique, MacKinnon said that we have to look outside of traditional jurisprudential considerations to even recognize women's oppression.

The law's version of objectivity is the concept of neutrality as embodied in constitutional theory. MacKinnon explicated that this abstract view ignores substantive systems as systems. "This is a world of presumptive equality where women and men are perceived as equals, . . . but equality is a prerogative of status and a privilege of gender," she said.

The courts presuppose that women have free speech. The First Amendment's protection of free speech has been used to protect the speech of men, but has failed to recognize the silences of women. MacKinnon emphasized that women's silence is not assent. The competing interests of men who chose to "speak" through pornography and women who resist further objectification has not been understood by courts.

MacKinnon suggested a feminist analysis of pornography which rejects it as a political idea and views it as more of a hostile act. A "free speech" approach to the rights of pornographers silences the speech of women. So long as pornography exists, she claimed, there won't be free speech for women.

MacKinnon criticized the traditional obscenity route used by the courts to discourage pornography. She explained that the invisibility of women is such that laws regarding obscenity never took into account women's objections because the concept is too abstract. So, she and Dworkin wrote the Minneapolis ordinance to deal with the concrete outcomes of pornography.

She focused on the nuances of the ordinance, explaining that its protection could be extended to transsexuals, children, or men. She listed its merits and then defended it through the use of quotes from the transcripts developed during the hearings on the ordinance. Explicit examples of pornography and its connection to actual violence were used to support her theory that what pornography means and what it does amount to the same thing. One quote was from a gay man who testified that his tolerance of a beating by an ex-lover was connected to his internalization of the dominance and submission dynamics found in pornography.

MacKinnon used case law to argue that the Supreme Court has recognized the legal concepts incorporated in the Minneapolis amendment in regard to other

areas of law and should extend that reasoning to cover the ordinance.

MacKinnon also described liberal ideology's promise of equality to women as only an offer for an equal chance to compete for power. Her caveat was that "our freedom is our freedom imposed on us by pornography." Women have internalized concepts of gender, and dominance and submission as standards of behavior. They become necessary for arousal and the sex, as depicted in pornography, reinforces this ideology and constructs our fantasy life. Pornography does invisible damage to the degree that it forms the social reality of sexual hierarchy and the objectification of women.

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## Will NOW Deliver On New Jersey Promise?

By Jim Ryan

WASHINGTON, D.C. — The National Organization for Women has begun work on a project called "Lesbian and Gay Rights '84," which was originally announced at the 1984 NOW Lesbian Rights Conference in January.

NOW will be putting political pressure on state legislatures to act on issues of concern to lesbians and gay men. New Jersey has been selected as the first target state for passage of lesbian and gay rights legislation which is similar to the statewide, comprehensive law enacted in Wisconsin. NOW's national office has promised to commit a variety of resources to this project, including support for a lobbyist in Trenton, assistance in developing a brochure on lesbian and gay rights, and a mailing to all NOW members in New Jersey.

According to Christine Carmody-Arey, director of the New Jersey chapter of NOW, the organization has started to review candidates for the lobbying position and is preparing buttons, brochures and other materials for an effort called "The Campaign to End Discrimination." The campaign is designed to generate support for A1721, the civil rights bill introduced March 15 by Assemblyman Ben Mazur (D-Bergen County.) At present the bill has 20 sponsors in the 80 member

assembly.

The New Jersey Lesbian and Gay Coalition (NJLGC), the group that has so far done most of the legwork and lobbying for the bill, is looking for members of the state senate to sponsor similar legislation. Allan Krantz, spokesman for NJLGC, hopes that NOW's efforts will improve the bill's chances: "We are hoping that NOW will be able to generate lots of letters, people to visit legislators, as well as contributions. NOW is well respected in the state. With them pushing for the bill, its chances of passing are greatly improved."

NOW has also promised to expand its lobbying of members of U.S. Congress for co-sponsorship of a federal lesbian and gay rights bill, (HR 2624) and will include special efforts to obtain additional co-sponsors from New Jersey as a way of increasing political support within the state for the issue.

Based on the outcome of the New Jersey pilot project, NOW hopes to target two to six states for similar efforts in 1985. Material from the New Jersey campaign will be compiled and made available to NOW chapters around the country.

Eventually, NOW hopes to be lobbying state legislatures for much more than civil rights bills.

The organization plans to involve itself in sodomy law repeal campaigns and in the development of non-gender specific legislation in areas such as domestic violence and sexual assault. NOW plans to push for inclusion of sexual orientation as a protected class on insurance, credit and other issues. One final area of legislative action discussed at the 1984 Lesbian Rights Conference which the organization intends to explore is domestic partner or alternative family legislation, including such issues as wills and spousal benefits.

This new project represents an attempt by NOW to increase its involvement in the push for lesbian and gay organizations who are working on national, state and local level. NOW has been criticized in the past for being big on talk and small on action when it came to lesbian and gay rights.

Many will be watching the New Jersey campaign closely to see just how much time and money NOW commits to the effort. The promises made at the Lesbian Rights Conference represent a big step forward for the organization, and potentially a great benefit to lesbians and gay men. It remains to be seen, however, whether NOW will deliver on those promises with significant action.

# Community Voices

## fighting for our lives

Dear GCN,

On April 28th, the AIDS Action Committee is presenting a day long conference on AIDS entitled "Fighting For Our Lives." There is more than rhetorical symbolism in the title. We are literally facing the greatest crisis the gay and lesbian community has encountered. In spite of what many of us want to believe, in spite of any research which has suggested a virus has been detected, in spite of the courage of our brothers who are living with this disease, AIDS is still with us. Men and women, gay and straight, are still becoming ill and people are dying.

The impact of AIDS has been felt hardest within the gay male community. And it is not just "promiscuous gay men" who do "you know what." It's people just like you. It's men who have been coupled and monogamous; it's men who are barely out and have only just begun to appreciate the warmth and love of our community; it's men who are in the closet, with little or no support or network of gay friends; it's men just like your lover; and yes, it's also men who have relished the freedom which came with the sexual revolution of the 60's.

We are fighting on many fronts. We are concerned about the Patrick Buchanans, the Phyllis Schlaflys and the Edward F. Kings who have stated that we deserve to die. We are fighting the New Right which is lobbying congress to pass laws which restrict our employment and housing because "we are diseased."

Those who have continually sought to deny us our rights in the past are now using AIDS as a justification. This is not the first time in history that a group has been scapegoated as the source of an illness, but at no time in recent history has it been done with such hatred and venom. And they are gaining support.

We have maintained a battle within hospitals and clinics to assure that our friends who are sick are treated with compassion and dignity. The panic created by the media two years ago has subsided and in some hospitals patients no longer have their food left outside their doors. But what of the patients who seek treatment in a city other than Boston, New York or San Francisco?

We are fighting to bring awareness within the media which continues to focus on lifestyle and deviance as the cause of AIDS. We are concerned that there were 9 new cases of AIDS two weeks ago and that was not considered newsworthy.

And we are fighting our greatest battle within the gay community. It is a struggle for sensitivity, awareness and compassion. Hardly a week passes that a friend doesn't state to me, "isn't the AIDS crisis over?" No! No it is not over. I am frustrated by this lack of awareness, but perhaps I am overly sensitive because 5 friends are dead and another was just recently diagnosed. Through my work with the AIDS Action Committee I've met many people who are living with AIDS. For them, the crisis is not over.

I am concerned that the level of awareness about AIDS peaked a year ago. I hear that people are "AIDSed out." I don't really know what that means to each individual, but the apathy is distressing.

In recent weeks much has been written about AIDS Related Complex (ARC). More questions have arisen and more anxiety has been generated within the community. I have a sense that both questions and anxiety will increase before answers are found. I hope that there is enough concern that we will respond as a community and work toward an end to AIDS.

As a movement we have come far since Stonewall. Most of us have not been 'activist' but everyone has benefited from the efforts of those who have lobbied on our behalf. AIDS is one issue we cannot be passive about. We need your support and we need your love. Education is an essential key which may save your life. More importantly, perhaps, it may save the life of someone you love.

I urge every gay man and lesbian to attend the conference, "Fighting For Our Lives," on April 28th. It promises to be a day which will provide not only information we all need, it will also bring us together so that we can each become involved in the AIDS struggle. Please join the fight! For information on the conference call the AIDS Action Line: 536-7733.

Sincerely,  
Bob Andrews  
AIDS Action Committee  
Boston, MA

## oppressive words

Dear GCN:

A note about the cartoon "Blue" in your March 24 issue. The term "gyp" comes from "gypsy." It is therefore somewhat analogous to the term "to jew."

Words with oppressive origins have a way of invading our speech in ways we don't always realize. I thought I'd point this one out. I'm sure that funny cat never thought of it before.

In struggle,  
Nadia Telsey  
Eugene, OR

## real-life situations

Dear Community Voices,

There is nothing more unfair than a review which concentrates on weak points while turning a blind eye toward the positive. In reviewing the Crossing Press anthology, *On the Line* (available in both paperback and hardcover for three full years now), Alan Neff had a field day. For example, he pulled several admitted cliches from my 7,000-word story and ran them together as one paragraph, with quotes. Still, I was flattered to be insulted alongside such company as Edmund White. What is important is that your readers know that most of the stories in *On the Line* deal with real people in real life situations. At least that's what *Publishers Weekly* said when they highly recommended the book in their March 13, 1981 issue. Most of the gay press also applauded the original publication of the book and, in the interest of fairness and accuracy, potential readers should know that, and then form their own opinions.

Sincerely,  
Jerry Rosco  
New York, NY

## Features Editor

*Gay Community News* is looking for a full-time Features Editor. Responsibilities include editing features section, monthly book supplements, several additional supplements, weekly calendar (in collaboration with Calendar Editor). Knowledge of lesbian and gay community important; editing and writing skills essential; previous journalism experience helpful. Commitment to feminism and social change and a willingness to work in a collective setting. People of color especially encouraged to apply. \$150/week, three weeks paid vacation, health insurance. Send applications by April 30 to Cindy Patton, GCN, 167 Tremont Street, 5th Floor, Boston, MA 02111, or call (617) 426-4469 for more information.

## spoiled jokes

Dear GCN:

Eric Rofes' "On AIDS Jokes and Public Officials" is trying to make some good points, but he spoiled it for me by starting with six 'AIDS' jokes, then saying, "These 'jokes' are not funny." Dear hearts, if they are not funny, why did I, scared shitless of getting AIDS, and as much a victim of a homophobic world as anyone, roll on the floor in helpless laughter when I first heard them?

One of the basic requirements of a joke is that it come as close as possible to being 'unfunny.' The closer, the funnier. "Where did the jellyroll?" is not very funny. We may crack a smile at the little pun, but clean, undangerous puns have to be very virtuosic to get a strong reaction. "Got AIDS yet?" is screamingly funny because, until we get the joke, we immediately react to the literal horror of the question, revealing our deepest fears, our strongest resentments. Our diaphragm tenses in a gasp, and then it clicks, we realize the holocaust hasn't begun after all, and the gasp of terror turns into a cathartic flexing of our lungs, the tears of pain turn into pure joy, and we laugh. God, what a wonderful trip! More fun than sex, not nearly as messy, and available anywhere.

Sure, there are problems in tasteless humor, it's mis-used a lot, we need to think about it and talk about it, but don't tell me it's not funny. When things aren't funny, people don't laugh.

Sincerely,  
George Bozeman, Jr.  
Deerfield, NH

## Subscriptions/Renewals

Sometimes our renewal and "Don't Stop Now" notices cross your cheeks in the mail or get sent out late, and sometimes, it seems, the demons in the computer give us renewal labels that are just plain wrong.

So, before you panic about one of these notices, check the label ("left = \_") on your brown envelope. It's more likely to be accurate. If that too doesn't look like the right number of issues left, send us a nice note (with a xerox of your check, if that's possible), and we'll fix it up. Thanx.

## If you stick with us...

you can become a member of the lesbian and gay movement's newspaper of record.

The *Gay Community News* was first published in June, 1973, just prior to Boston's annual lesbian and gay pride march, and has published weekly since. Initially a mimeographed newsletter and calendar, *GCN* was started by a group of lesbian and gay activists who needed a better way to communicate with each other and the community. The newsletter soon grew into a 16-page tabloid, with its own office and (under-) paid staff. *GCN* has always seen its purpose as providing a forum for discussion of the many issues important to our diverse community, as well as providing the news and features essential to developing an informed and politically active lesbian and gay community.

*GCN* has always been operated as a non-profit collective depending heavily on the input of an active volunteer membership and elected Board of Directors. Anyone demonstrating an active and extended commitment to working on *GCN* can become a member and help determine the policy and direction of the paper through monthly membership meetings. We need volunteers in order to get the paper out each week and, equally important, to maintain the broad base of perspectives that makes us a *community* newspaper.

Being a community newspaper means that *GCN* is not an organ of any person, business, or movement faction. *GCN* attempts to serve a politically and geographically diverse lesbian and gay community. We need your input in letters, Speaking Outs, articles, news tips, volunteer time, and money. If you have always wondered what it was like to work with a committed group of lesbians and gay men on a newspaper, give us a call. Below are some of the areas where we especially need volunteers:

|                       |                                                                                                                                                                                         |
|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Circulation...</b> | help put <i>GCN</i> in the plain brown wrappers and mail it out! Call Chris Guilfooy, or just show up.                                                                                  |
| <b>Promotions...</b>  | help put together the mailings and projects that get people interested in <i>GCN</i> . Call Richard Burns.                                                                              |
| <b>News...</b>        | writing (especially non-Boston), transcribing interviews and news stories, investigative research, indexing and filing. Call Sue Hyde.                                                  |
| <b>Features...</b>    | writers, reviewers (movies, books, dance, theater, music, etc.) indexing of reviews. Call David Morris.                                                                                 |
| <b>Managing Ed...</b> | bookkeeping/budget work, grant writing, typing. Call Cindy Patton.                                                                                                                      |
| <b>Art...</b>         | layout, illustrators (especially for book supplement), maintain photo file. Call Susan Yousem.                                                                                          |
| <b>Advertising...</b> | billing, sending out tearsheets. Call Hershey.                                                                                                                                          |
| <b>Typesetting...</b> | experience with Compugraphic Editwritter 7500. Call Nancy Wechsler.                                                                                                                     |
| <b>Office...</b>      | indexing, archives, interior decorating, windows; Prisoner Project: legal research, sending out books, collecting info on 'coming out' resources: jobs, housing, etc. Call Mike Riegle. |

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# Community Voices

## stopped traffic

Dear GCNers,

What a strange contrast... After relaxing on the subway ride home from my workplace by reading a little essay entitled "The Traffic in Women" by Emma Goldman, I happened across an issue of the striving-to-be-reputable rag the Boston *Ledger* only to discover the lead article "Unwelcome Neighbors: Neighbors Fight Back Against Prostitution" (April 2-9, 1984). Well let me tell ya Emma, the struggle ain't over yet.

Interesting indeed that the self-righteous masses make such a fuss over the whores just now. They marched around the South End recently to rid Boston of this bane to our city. They say that "luring strangers" approach women all the time and bug neighborhood children on their way to school. Then, they relate the violence the prostitutes and pimps bring to their neighborhoods.

And so, according to the *Ledger*, the cops busted 117 prostitutes and johns last weekend. Add this to the more than 2700 arrests, most of them whores, made by the Vice Squad last year. Back Bay residents snap pictures of all the johns and at least one concerned Bay Village resident copies down customers' license plate numbers so as to send a polite postcard to their homes describing the incident (served with a smile?).

Apparently Mayor Flynn is ready to step up "surveillance and response" to this sex menace says Coordinator of Community Participation Joseph Delgado. And Boston Police Deputy James Feeney explains that arresting the johns will stop the problem. Kindly South End resident Cheryl Marsh comments: "It's not enough to push it from one neighborhood to another... It shouldn't just be somebody else's problem."

I'm sure Emma would find this all very amusing in a sad kind of way. After all, they've been at it for more than a century now. She explains it best:

"Prostitution has been, and is, a widespread evil, yet mankind goes on its business, perfectly indifferent to the sufferings and distress of the victims of prostitution. As indifferent, indeed, as mankind has remained to our industrial system or to economic prostitution..."

"What is really the cause of the trade in women? Not merely white women, but yellow and black women as well. Exploitation, of course; the merciless Moloch of capitalism that fattens on underpaid labor, thus driving thousands of women and girls into prostitution."

"Whether our reformers admit it or not, the economic and social inferiority of women is responsible for prostitution."

Emma goes on to elucidate the hypocrisy of the populace that decries this whorific (sorry) custom:

"We have long ago taken it as a self-evident fact that the boy may follow the call of the wild; that is to say, that the boy may, as soon as his sex nature asserts itself, satisfy that nature [unless of course he is gay — WD]; but our moralists are scandalized at the very thought that the nature of a girl should assert itself. To the moralist prostitution does not consist so much in the fact that a woman sells her body, but rather that she sells it out of wedlock. That this is no mere statement is proved by the fact that marriage for monetary considerations is perfectly legitimate, sanctified by law and public opinion, while any other union is condemned and repudiated..."

"Not that the gratification of sex must needs lead to prostitution; it is the cruel, heartless, criminal persecution of those who dare to divert from the beaten track, which is responsible for it."

So what, Emma, is the solution?

"Educated public opinion, freed from the legal and moral hounding of the prostitute, can alone help to ameliorate present conditions. Wilful shutting of eyes and ignoring the evil as a social factor of modern life, can but aggravate matters. We must rise above our foolish notions of 'better than thou,' and learn to recognize in the prostitute a product of social conditions. Such a realization will sweep away the attitude of hypocrisy, and insure a greater understanding and more humane treatment. As to a thorough eradication of prostitution, nothing can accomplish that save a complete transvaluation of all accepted values — especially the moral ones — coupled with the abolition of industrial slavery."

To recapitulate — abolish the Vice Squad, legalize prostitution, bury self-righteous moral prejudice, and liberate the people through continual social, political, and economic revolution. Will Doherty, Cambridge, MA

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.

## aids fragmentation

Dear GCN,

Earlier this week I received the April 7th edition of GCN in which there was an article "Prison Health and AIDS" by Cindy Patton. I thought the article was well written and I think Ms. Patton would like to read the two enclosed AIDS related items that were distributed to the inmate population here at Clinton. My own experience here leads me to say that the administration has tried to use AIDS as a way of further fragmenting the inmate population. My husband, Rebel, was told by his counselor that he should seriously think of the possibility of contracting AIDS from me. Rebel told the counselor to suck his dick and they locked him up in isolation for 15 days for using abusive language.

Your friend,  
"Crystal"

Gary J. Badger,

80A4059,

Box B, H-3-35, Dannemora NY 12929.

PS — I am very interested in any information or connections I can make for transsexuals.

## Speak Your Mind! In Community Voices

## race & sex in prison

Dear GCN,

This letter serves two purposes: 1) to let you know just what is going on here around race & sex, and 2) to cover my ass and form the ground work for a suit against the California Department of Corrections if I get stabbed or whatever.

I am clearly an effeminate homosexual, a "B-category" prisoner. I went to the classification committee here for the express purpose of getting out of my Cat-B because of all the problems that arise from it. After several attempts, with negative results, I was finally successful. I had to lie and tell them (classification) that I was not really Cat-B material as I was an aggressive-predatory homosexual as well as looking effeminate. Not only that but I had to promise to quit using makeup and to let my eyebrows grow back.

But after they consented to change my category, they decided to transfer me to Folsom where it will be very dangerous for me because of an experience I had there once before when I was there. I became homosexually involved with a member of the Nuestra Familia, an organized crime group of Mexicans primarily from Northern California. This Tip, called NF, is at war with another group called the Aryan Brotherhood (AB). I became involved with this member of the NF after a series of talks and finding the man very attractive to me personally. That in itself is a difficult thing to do when you are in the hole [isolation], but it is possible. The administration moved me then into another section of the prison where I was confronted by the AB and told that I was a Nester Punk (NF homosexual) and didn't have anything coming but steel. This was said to me by a person who was sympathetic to the AB, not by them directly. The AB will not come and make a threat to anyone, they just do it. Two separate attempts were made on my life. Then after they failed they got mad and were openly abusive from their cells while I was locked up (almost a year of no exercise out in the yard). Then I was sent here for a Stress Assessment Program.

What do you think? Should you as gays turn your heads while gays in prison are subjected to abuse solely because of their being gay? I can not do much here (besides try to sue them); I'm not an attorney and have no special 'connections' with anyone, in high (or low) places. I'm not asking so much for personal help as for collective help. If everyone takes the attitude of "I don't want to get involved," then gay rights is a fraud, a facade. Maybe I'm a bit of an idealist, maybe you are satisfied with what you have out there and don't want to rock any boats, but I have to. My life depends on it. If what affects one doesn't affect the rest, then we might as well all be living on different worlds.

If someone could help out with legal info or moral support or whatever, I'd really appreciate it!

Thank you,  
Johnathan ("Joy") Wilkerson  
C-12130 L-162-U  
PO Box 2000  
Vacaville CA 95696.



# Speaking Out Reflections on Freedom

By Malkah Barsey Feldman

Passover is a time to reflect on freedom. It is a time to look not only at our history, but our present and our future. It's also a time for us, as feminist women, to think about our separations, and the possibilities for us together. As Jewish women, it is also a time to think about the raging war in the Middle-East, our ties to the state of Israel, and what all that means.

While we, as Jewish lesbian-feminists, passionately desire a world where we can all live together, freely and as equals with all other women, we must realize that this is so far from a reality. Systems of racism are deeply entrenched in all countries where colonialism or American imperialism rears its ugly head. Apartheid conditions, the expression of fascist terror, is a real life condition for so many of our sisters and brothers in the world. These conditions exist in South Africa. They exist in the Middle-East. As feminist women we must deplore these oppressions where ever they occur. When these actions are done by the Israeli government, saying they are being done in the name of the Jewish people, we abhor such actions. We will deny that such policies are ever in our interest.

We are as capable of unravelling all the lies we have been taught about the Middle-East, as we are about the history of the United States. Many of us were taught that Israel was founded on "barren land, without people." We must expose this blatant lie. Millions of Palestinians lived on the land and the land was rich with culture and development. During the 1940's many Palestinians died fighting rather than be removed from the land. Israel is a place where Jewish people can have full citizenship and rights, but millions of Palestinians born on the same land are denied these basic rights. More recently we see the emergence of apartheid conditions on the West Bank. Those conditions determine where someone can live, if someone can own land, or attend certain schools. Religious leaders, holding powerful positions in the Israeli government, are calling for this separation of Arabs and Jews and basing it on passages of religious law and writings. Is this our so-called 'dream'? Or is this a nightmare, at the expense of Arab sisters and brothers?

Misinformation about the Middle-East is so vast. But we can take it upon ourselves to learn the realities and share them with each other. It is work we must do. Passover is an opportunity for us to become more determined to uncover what has been hidden from us. The discovery, uncovering of the lies can transform us and make us more certain, more dedicated to struggle to build a world where there will be no separations: no racism, no anti-Semitism, no apartheid.

The struggle against anti-Semitism is the same as all other struggles. It must be fought out in every area where it exists. There is nowhere to hide. Zionism hardly affords Jewish people protection. An expanding Zionist state endangers the lives of not only Palestinians and all Arabs, but certainly Israeli Jews as well. As we learn to stand together, in solidarity with people of color here, with Palestinians and Arabs there, our visions will unfold.

The United States government and its imperialistic allies would have us stay divided. They use every tool and exploit every situation to convince us that we can not come together to make a new world. We are very capable of unity, though our own personal racisms must be dealt with. The struggle to politically restructure our society, the progressive movements, are eager for all of us and our input. Surely our involvement affects progressive change in profound ways. Passover comes with the spring. The spring is the time for rebirth and freedom. Let us make it a time for uncovering more of the lies, and passover into a new consciousness.

©Malkah Barsey Feldman

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111**

## AIDS Resource List

**AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573**

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

**AIDS Action Line — 536-7733**

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

**AIDS Benefit Review Committee**

(267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

**AIDS Hotline — (424-5916)**

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

**Fenway Community Health Center**

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

**Gay and Lesbian Counseling Services**

600 Washington Street, Boston, MA 02111 (542-5118)

**Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)**

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)**

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)**

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

**National Gay Task Force Hotline (1-800-221-7044)**

Toll free national hotline run by NGTF to provide information and referrals.

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# Gay Rights Troubles In Maryland Yuppiland

By Jim Ryan

WASHINGTON, D.C. — Montgomery County, Maryland is classic yuppie (young, urban, professional) territory. It leads the nation in per capita income and educational attainment. It has witnessed tremendous growth in high tech industry. It enjoys a reputation for political liberalism. Since 1974 it has been ably represented in the U.S. Congress by Michael Barnes, an outspoken critic of American policy in Central America and one of the rising stars of the Democratic Party.

In November, Montgomery County will be the site of what promises to be a bitter battle over the question of gay and lesbian civil rights.

In the beginning of February, the Health and Human Services Committee of the county council wrapped up five months of work on the bill amending the county's human relations law to include provisions prohibiting discrimination on the basis of sexual orientation in housing, employment, and public accommodations.

The committee's final sessions on the bill took on the appearance of a three-ring circus. On February 2, committee deliberations were disrupted by a crowd of 150 opponents of the bill, who shouted and jeered at the council members.

On February 6, an ugly crowd of 75 led by one Rev. James Fister of Wheaton Baptist Church tried to disrupt the proceedings when it became apparent that the committee was ignoring the efforts of council member William Hanna to add crippling amendments to the bill. To the dismay of Fister et al the committee endorsed the bill unanimously.

The full county council considered the measure on Valentine's Day. The seven-member panel discussed the legislation for five hours. Two amendments suggested by Hanna were approved and considerably weakened the law. One allows employers to deny employment on the basis of "advocacy of homosexuality or bisexuality in those cases when the scope of employment requires the employee to spend unsupervised time with a minor of the same gender." A second amendment which many feel will have a chilling effect on efforts to end anti-lesbian and gay bias in the county allows those accused but found innocent of discrimination to collect up to \$1000 from the accuser.

In this compromise version, the bill was passed by the council by a 5-0 vote, with two abstentions. Hanna, one of those abstaining, expressed his displeasure: "The council has enacted step one of the national gay rights platform. The end result is to remove the age of consent so that adults will then be free to do with children as they please; engage in any kind of sexual activity."

On February 23, county executive Charles W. Gilchrist signed the bill into law, this after being deluged by mail, 95 percent of it from opponents of the legislation. Almost immediately, opponents announced that they would attempt to force a referendum on the bill. They have until May 23 to gather 16,500 signatures.

During all this, the two organizations that have quietly lobbied the council for the legislation, the Suburban Maryland Lesbian/Gay Alliance and the Maryland Coalition for Les-

bian/Gay Concerns have maintained low profiles. But the prospects of a referendum fight in November is forcing both groups to change tactics.

A group called "Citizens for a Decent Government" led by Rev. Robert Crowley of Montrose Baptist Church has already gathered 10,000 of the required 16,500 signatures. Officials for the Mormon church have joined in the effort. A referendum battle seems inevitable.

R. M. Coggin, executive co-chair of the Suburban Maryland Lesbian/Gay Alliance (SMLGA) said that his organization is busy trying to raise funds and attract volunteers for the referendum battle. He hopes to launch "an educational appeal for the community, reminding people that this law deals only with civil rights and makes no judgement regarding sexual activity."

Coggin dismissed the notion that a big turnout for a presidential election in November will diminish the fundamentalists' chances of success: "Often people will go to vote for the big office at stake and simply ignore the referendum. The fundamentalists can be counted not to ignore this referendum. If the rest of the non-gay community ignores it as well, we could be in big trouble." Coggin expressed his hope that those living in the Washington area would volunteer their time to a referendum fight. Anyone wishing to contribute to the effort can send a check made out to SMLGA to P.O. Box 30101, Bethesda, MD 20814.

# Michigan School Bans Anti-Gay Bias

ANN ARBOR, MI — The president of the University of Michigan issued a statement of policy on March 21 which bans discrimination against gay men and lesbians — both students and employees — at the school.

President Harold Shapiro's policy statement followed 15 months of lobbying and advocacy by campus gay and lesbian groups. Fifty-five activists staged a march and sit-in in Shapiro's office on March 1 to articulate their impatience with him and the University and to underscore their demand for the policy. Twenty days later, Shapiro complied and released a statement which says, in part, "educational and employment decisions should be based on individuals' abilities and qualifications and should not be based on irrelevant factors... It is the policy of the University of Michigan that an individual's sexual orientation be treated [as irrelevant]."

In the statement, Shapiro encouraged both employees and students to seek redress of grievances arising out of anti-gay

discrimination. However, Shapiro was careful to add this disclaimer, "It should be noted that this policy does not apply to the University's relationship with outside organizations, including the federal government, the military and ROTC." This exclusion clause may be enough to discourage the school's gay and lesbian activists from seeking to bar military recruiters from the campus. At several major universities, students have successfully applied anti-discrimination policies in efforts to rid themselves of employment recruiters from the non-complying armed forces.

Campus activists claimed a victory and celebrated with a champagne reception on April 6. But Shapiro's statement did not satisfy everyone on campus. One student was quoted in *The Michigan Daily*, The school's student newspaper, as saying, "This is an excuse for the University to say 'we've done our part.'"

And at least one regent of the school said the policy was unnecessary, if not illegal. Regent Deane Baker wrote a statement of

his own, a seven-page document which he distributed at a March 13 meeting of the board of regents. Although the president's policy statement did not need the regent's approval, it was presented to them as an item of information.

Baker claimed the statement was an approval of homosexuality. He said, "If the University approves the homosexual lifestyle ... it makes the public judgement that homosexuality is acceptable on campus."

Shapiro's policy statement falls short of a change in the University's bylaws which was the original goal of Lesbian and Gay Rights on Campus (LaGROC) when it began lobbying the president in December 1982. Last October, Shapiro said he favored a statement rather than a bylaw change; LaGROC abandoned its bylaw request and instead pursued a statement from Shapiro. However, now that Shapiro has issued the statement, some LaGROC members are suggesting that the next task for the group is the addition of sexual orientation as a protected status in the bylaws.

## Bashing

Continued from page 3

engaged in that kind of activity." The prosecutor asked for a finding of guilty, "a suspended sentence of suitable duration," and a \$500 fine.

Judge Tierney said he would postpone his decision for three weeks. In that time, he told the prosecutor, he wanted her to "consult with the defendant about possible alternative kinds of sentencing."

"I feel that it's remarkable that justice prevailed the way that it did," Frizzell said later. "The law can work for you if you're willing to fight it out."

"I don't think Mr. Wagner's attitude on the stand helped things one bit," Finneran remarked candidly afterwards. "He stood there like a wiseass."

Had his client given Finneran any indication this was an anti-gay assault?

"I believe he said there had been some sexual taunts," he allowed. "That's a tough one to call. Probably. At least it was a factor in it."

In his dual role as legislator and lawyer, could Finneran suggest any way to deal with anti-gay violence?

"I'd argue that the system just worked perfectly," he said. "I don't think you can find a fault anywhere along."

# New York, California Relax Prison Censor Rules

SYRACUSE, NY — Prisoners in all New York state prisons will have greater access to gay and radical publications as the result of an order signed in federal court here early in March.

Attorneys of the New York Legal Aid Society Prisoners' Rights Project filed a lawsuit in October 1982 on behalf of prisoners at Auburn and Clinton Correctional Facilities charging that prison censors had withheld books and periodicals from them. Among the publications barred from the prison were *Fortune News* and *Gay Community News*.

Judge Neal P. McCurn of the Federal District Court for the Northern District of New York issued a court order upholding prisoners' First and Fourteenth Amendment rights. McCurn limited the censorship of publications to those which specifically violate the "plain language" of prisons' media review guidelines and established a procedure prison censors in New York must follow when they bar publications from prisons.

According to an agreement signed by Legal Aid attorney David A. Lewis and state Department of Corrections Commissioner Thomas A. Coughlin III, 93 publications previously censored by prison officials will now be available to prisoners. Five books containing revolutionary political ideology and material critical of social control systems like prisons, as well as specific issues of *The Militant*, *GCN*, *Fortune News*, *The Torch*, *Revolutionary Worker*, *The People's Newsletter*, and three pamphlets on gay liberation have been released as acceptable reading material.

In addition, the state's media review guidelines are revised so

that "publications which discuss different political philosophies and those dealing with criticism of Governmental and Departmental authority" may not be censored as a category of reading material. Instead censors must cite the specific objectionable passage, by article and page number. This change essentially requires censors to read each publication to determine the acceptability of its content. Named specifically in the revised guideline as publications which no longer can be excluded on account of political philosophy are *Fortune News*, *The Militant*, *The Torch*, *Workers World* and *Revolutionary Worker*.

Also spelled out in the order is a specific procedure which must be followed by censors when they reject materials as unsuitable. Both the prisoner and the sender of the material must now be notified that censors have rejected the publication and that the prisoner and the sender may appeal the decision within 60 days. In the notification of rejection, censors are directed to cite a specific violation of the state's media review guidelines. They may not simply say that a publication is unacceptable in its entirety. According to a Boston prisoners' rights advocate, Mike Riegle, the revised censorship/appeal procedure creates more paperwork for the censors which he believes may dampen their enthusiasm for rejecting publications.

The censorship of two books and a set of stickers was left intact by McCurn's order. The books, *Blood In My Eye* by George Jackson and *The Man They Called A Monster* by Paul Wilson, and

stickers bearing anti-nuke, anti-intervention slogans and one with the quote "In Germany they first came for the Communists..." are still vulnerable to censorship. However, McCurn noted in his 14-page decision that censorship of these materials can still be contested by prisoners.

In a related development on the West Coast, prison officials at the U.S. Penitentiary at Lompoc, California have agreed to allow the San Francisco weekly gay paper *Bay Area Reporter* to be received by prisoners there.

According to a press release issued by the National Gay Rights Advocates (NGRA), *BAR* had been barred from the prisoners at Lompoc because, prison officials said, the paper threatened security, good order, and discipline at the facility. NGRA agreed to represent the paper and threatened the prison with a lawsuit if the censorship policy was not changed.

But, evidently the Lompoc officials weren't interested in engaging in a legal tangle with the paper. John Shaw, attorney for the U.S. Bureau of Prisons notified NGRA of the decision to cease censorship of *BAR*, saying, "We have reviewed the issues of the *Bay Area Reporter* which were rejected... After conversation with [the Warden], we have agreed to allow circulation of the above publication at Lompoc on a regular basis."

Leonard Graff, NGRA's legal director, said, "Their policy was a clear violation of First Amendment rights. I think they capitulated so soon because they knew there was no way legally to justify this censorship."

## Transcript

Continued from page 1

feel they are doing what we counted on them to do."

It is curious that King does not consider that we also are consumers of the blood supply. He does not acknowledge the public words of Virginia Apuzzo, the executive director of the National Gay Task Force. "But ultimately, good science demands that blood banks screen blood, not people..."

Not until later this year — two years after the first evidence of transfusion-related AIDS, will substantial sums begin to flow to researchers around the country. These delays postpone the development of a blood test for AIDS — the best possible protection for the blood supply we all share."

King's errors, distortions and

half-truths will doubtless stir up fear and hatred of gay men and lesbians. But King, who refused to speak with *GCN*, will continue living in ignorance in a compassionless world, a world so closed that he would not contact *GCN* directly, but sent a message via his wife, Arlene, saying "I never talk to the press, no matter how conservative they are."

## MacKinnon

Continued from page 3

As a contrast, MacKinnon defined erotica as "sexually explicit sex premised on equality." When asked for an example, she suggested depictions of sex in textbooks, the purpose of which is for reasons other than arousal. Conceding that such material would fail to titillate most people, she said that undoubtedly there are some people who find depictions of equality arousing; but our society doesn't have it as the dominant model. If we examine arousal, we will see coercion behind it.

She urged that we shift from displays of dominance and submission to material that "will turn people on, but won't be so gross."

MacKinnon's overall approach to the law school audience was formal and reminded one of the protocol required when presenting an oral argument to a court. Whereas her colleague Andrea Dworkin tends to deliver emotional speeches which are later transcribed for reprinting, MacKinnon's reading of what would work better as written material in a scholarly

journal resulted in a dry, esoteric presentation full of legalese. However, her appeal to the intellect met with overwhelming approval of the audience at the conclusion of her lecture.

But, as one woman wryly pointed out, MacKinnon's definition of what sex does *not* include, at least provided the venerable Harvard Ames Courtroom with its first screams of "Fuck me, fuck me harder."

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(Reprinted from Real Paper "Best of Boston," Fall, 1980)

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# Passionate Politics in Nicaragua

By Loie Hayes

## Ten days before joining the brigade.

I'm thinking again about going to Nicaragua. The logistical problems: getting my shifts covered at work, finishing a writing project, finding enough people to sponsor my plane fare; they're all still uncertain, but now they seem at least solvable.

The thing that really got me excited about the trip was talking with my two dyke friends who are going about why it's important for us as feminists and gay liberationists to go to Nicaragua. Of course, it's important for any North American who can afford it to demonstrate as dramatically as possible the depth of our support for the Sandinistas and our opposition to Reagan's not-so-covert war.

The brigade idea scared me at first because I thought I might be persuaded to give up my other political organizing to devote all my time to Central American solidarity work. I know it'll take a deliberate struggle to bring up women's rights and gay rights when we're in Nicaragua. And when we get back to the States, there'll be a thousand and one expectations that we should be doing solidarity work.

What I'm realizing now is that the solidarity group here knows that a lot of us have priorities other than Central America. They're excited that we'll be bringing this experience back to our different communities. I think it surprised them that so many lesbians and gay men have answered their call to join the work brigades but they seem pleasantly surprised. I guess they've learned that feminists and gay people can be good allies. Maybe they're a little leary of sending all these queers to their unsuspecting Nicaraguan friends but they have shown no hesitation in accepting our applications to be *brigadistas*. Queer *brigadistas* — sounds like just the kind of make-the-connections challenge I love the most.

## Day 1. Managua, the capital of Nicaragua.

Getting adjusted to the heat and the different food. We're housed at a lush, clean conference center outside of town. Been day-tripping to the market and around the city for big sun hats, sundries and sights.

Pulled together a women's "squad" and the two

in '79. Good to get some facts. The Carter administration supported Somoza during the insurrection but after the Sandinistas won and we found out there weren't going to be any bloodbaths or mass nationalization of foreign capital, Carter approved \$75 million in reconstruction money. Fifteen million still hadn't been delivered by the time of Reagan's election; that remainder was immediately cancelled. More significantly, the U.S. under Reagan has blocked about \$500 million in loans to Nicaragua from international banks like the World Bank and the InterAmerican Bank. Reagan's blockade is literally starving this country.

## Day 3.

Stayed at the Center today to do a shift in the kitchen instead of going into town. Had a great talk with one of the Nicaraguan workers and three women *brigadistas* as we squeezed gallons of orange juice for supper. She told us all about the Sandinista women's organization, the AMNLAE (Asociacion de Mujeres Nicaraguense Luisa Amanda Espinosa).

The AMNLAE is organized by neighborhood, with wide-spread participation by all economic classes. Child-care is provided for kids up to age four. AMNLAE processes complaints under the new "Law of Nurture," which mandates financial support from absent fathers. Birth control is available everywhere but between the Catholic Church and the popular desire to replace the war dead, it isn't widely used. The Church is also influential in keeping abortion illegal and the universal back-alley butchers take many women's lives each year. AMNLAE is committed to fighting for legalized abortion but it will be a long hard battle.

This woman spoke with such confidence and optimism. She talked about women being soldiers during the insurrection and remaining very active politically since then. Physical defense is so basic. There's no going back once you've felt the pride, the certainty that you deserve something better and the power of being able to stop someone who's trying to stop you. Reminds me of Stonewall and the White Night riots. Makes me think of how broad my shoulders felt after I learned I could fight back.

children's cruelty as our rallying cry?

Dykes and faggots came out for the first time during the speak-out. Reminded the hets not to forget that queers, women and poor people can't just put aside our survival tasks to spend all our time on international solidarity work. When they talk about us getting behind their "unity," they have to say something about gay pride demos too. I think I heard Margaret Burnham, head of the National Association of Black Lawyers, say something similar while talking to a group of peace activists about not forgetting domestic justice issues.

## Day 5. At the farm near Chinandega.

It was great to see the countryside on the bus ride here. Rolling hills, large meadows, dry grassland with scattered trees. Scattered houses and settlements. Cows, horses, ravens and white egrets. The last 45 minutes we drove two thirds of the way around an outcropping of mountains, including the only volcano I've ever seen.

We're settled into a log-framed bunk house, thatched with palms. This is the third month of the dry season; the dust is everywhere.

As we were unloading our bags from the bus, the brigade of Sandinista youth that is also staying on this farm crowded around to see us. After chatting a bit they started this amazing call-and-response chanting: "Sandino vive! La lucha sigue!" ("Sandino [leader of the fight against U.S. occupation in 1933] lives! The struggle continues!") We traded our chant, "The people united will never be defeated," until we'd worked up to quite a pitch. Lots of laughing and whooping it up.

Tonight the teenagers put on a going-away performance, since they return home tomorrow. Singing, skits, speeches, traditional and modern dancing. They got this tall, white American to do some break-dancing and then a bunch of us *gringos* joined him on stage to boogie. It was all het couples up there at first so some of us women started dancing together in the crowd.

The leader of the youth brigade is a beautiful, 22-year-old man, Marlon. Already some of our dykes are crushing out on this guy. Wierd to think maybe part of his attractiveness is his race and culture. His passionate faith in the Revolution is certainly exciting. Maybe we're on vacation from "the community." It's fun to feel the rush, anyway.

## Day 6.

Our first day picking cotton. It wasn't too hard, just so hot. It's probably much more exhausting when you're pushing to earn enough to feed and clothe yourself. We all got the afternoon off since it's payday for the Nicaraguans.

Hard not to feel a lot of class guilt seeing these people in their ragged clothes. One of the shower stalls was free this afternoon but the drain was plugged and there was three or four inches of water on the floor. I felt guilty for my disgust till I realized that the Nicaraguans probably refuse to bathe there too. I need to remember it's OK to ask for decency.

## Day 7.

A great discussion with a woman and two men in town. She disagrees with the law prohibiting abortion. The men were worried about protecting paternal rights to the fetus. They all agree the abortion law will be changed in time. Military conscription was an issue, too. In the legislature, AMNLAE has argued that women should be drafted as well as men. After losing that vote, they organized large-scale voluntary registration by women.

In response to his questions about her having a husband or boyfriend, one of our *brigadistas* told a young man in town that she's a lesbian. He took it very much in stride, asked her if she had a girlfriend and what her lover's race was. Maybe racism is an easier topic to talk about than homosexuality. When she asked how it was for lesbians in Nicaragua, he said it's OK but that there are none.

## Day 8.

Pretty good day in the cotton field. Couple of people got overheated, couple of others are sick with the runs. Generally, we're pulling our weight. Tomorrow is the anniversary of Sandino's death, so no work for the Nicaraguans. They're all going to Managua for a big tribute. There are no extra buses to take us. We'll do odd jobs around the farm instead.

Long talk with a young, upper-middle-class woman, Jancleth, whose family doesn't like the Sandinistas. They had a second car and some soap they were selling on the black market which were confiscated by the government. I guess when it's your wealth that's being redistributed it takes a whole lot of good politics to feel OK about it. It was important to her to make us understand that there are people in Nicaragua who don't like the Sandinistas, just as there are Americans who support Reagan.

Continued on page 16



The daily job of making tortillas for 400 cotton pickers on the state farm

faggots are in a sister Boston squad. Really took the last of my energy to explain Feminist Separatism 101 to one of the straight men. This make-the-connections stuff is hard when you're starting from ground zero. I thought leftists were better educated than this in 1984. Hope he gets over his pout soon.

I'm also bummed by all the hierarchical structure: squad, squad leaders, platoons, brigades. I know there are 240 of us North Americans here but why didn't they organize us into affinity groups before we left home? The Washington office sent down the names of two men they proposed as "leaders" of our 60-person brigade. No hint of any women's leadership. Lots of agitation among the women in the general meeting tonight so everyone knows now that we want to be seen as leaders too.

## Day 2.

An undersecretary in the North American branch of the Nicaraguan foreign ministry gave an impressive talk on U.S.-Nicaraguan relations since Somoza was deposed

## Day 4.

I'm finding it hard to be supportive of the intense nationalism and militarism here. Sandino with his rifle is as ever-present here as the Virgin Mary is in my neighborhood at home. On the TV we see soldiers detailing the destruction and deaths from the latest *contra* raids. We are told time and again to obey orders for our own safety, that once we reach the farm we are not to leave the "compound." I can appreciate the people's bravery when I read war accounts in *Sandino's Daughters* by Margaret Randall but it's still so far from anything I choose to imagine being my own experience.

We organized a good demonstration at the U.S. Embassy today. Put our banners on the fence, sent a delegation in to meet with Ambassador Quentin, lots of songs, chants and a speak-out. Again it was hard to feel the military fervor, especially from my fellow *yanquis*. One chant, a favorite of the Sandinista children's organization, left me particularly uncomfortable: in reference to the mercenary *contras*, "They are dogs, they will always be dogs, they will not invade." Do we need to take

Zoe Ann Perry



Market vendors. The graffiti translates roughly, "The Neighborhood Defense Committees are eyes and ears in defense of the Revolution." The phrase "No pasaran," with origins in the Spanish civil war, means "They shall not pass" and refers to counter-revolutionaries coming across the border.

## New Years 1982 in New Nicaragua

*The following article was published in the July 1982 issue of Coming Up! of San Francisco.*

*By John Kyper*

Somehow, I had never expected that I would find myself on New Year's Eve in Bluefields, on Nicaragua's Atlantic coast, greeting 1982 with the shrieks from my San Francisco "queer whistle." It was quite a contrast with any previous such celebration that I had ever attended — particularly two years before, where I'd tooted away on the very same whistle to welcome in the new decade at the corner of 18th and Castro.

Ever since the victorious Sandinista forces drove out the brutal dictatorship of Anastasio Somoza Debayle in July, 1979, I have been very interested in what was happening in that small Central American nation. Three days into 1980 I interviewed a couple of members of Gay People for the Nicaraguan Revolution, for an article in *Gay Community News*.

Conspicuously, this revolution lacks some of the qualities I most dislike about Cuba: it did not indulge in mass executions upon its triumph or establish a macho cult of The Leader, and it did not imprison homosexuals in "reeducation" camps or

legitimize anti-gay oppression. Late December 1981 while visiting in Mexico City, I saw an advertisement for a week-long tour of Nicaragua that was due to leave shortly after Christmas. I quickly decided to go.

A couple of my friends expressed fears for my safety: not long before, President Reagan had announced his intention to blockade that country if certain demands were not met pertaining to the Administration's allegations — which remain yet unproven — that Nicaragua was supplying arms to the rebels in El Salvador. Even more ominously, on December 12th an Aeromexico airliner was bombed in Mexico City, shortly before it was to leave for Managua. Miraculously, the passengers had not yet boarded and no one was killed. Nicaragua accuses the Central Intelligence Agency of complicity in such terrorist activities, as well as of support for ex-members of Somoza's National Guard now training in clandestine military camps in Florida and operating along the Honduran frontier.

I am glad I disregarded my qualms and visited Nicaragua. The experience was, at once, inspiring and infuriating to me as a citizen of an imperial nation that has treated Nicaragua, like the rest of Latin America, as its personal property to rape and pillage for the past century and a half.

Even with my limited knowledge of Spanish, I felt the excitement of the "new Nicaragua" almost from the moment that we landed in Managua. Although Nicaragua is a very poor country even in relation to Mexico, I sensed more *hope* and *pride* than I have ever sensed in the slums of Mexico — or of Boston, New York or San Francisco. The red and black banner of the FSLN (Frente Sandinista de Liberacion Nacional) was everywhere, and FSLN graffiti predominated, especially on the shacks in the poorer sections of Managua, which contains a quarter of the country's three million population. The people I saw seemed to have a will to succeed in constructing a new society.

Nicaragua is still recovering from the civil war, and evidence of austerity and its former status as a "banana republic" are everywhere: bills signed by Somoza, some of which have his picture, are still in circulation. The one railroad is a rickety narrow-gauge system. Public telephones are almost nonexistent, and the one telephone directory for the entire country is smaller than the directory for the remote rural area of northern New England where I once lived. I had expected to see more destruction than I actually did, but the hulks of burned cars by the side of the road and the more than usual numbers of young people in wheelchairs and on crutches testified to the war's ferocity.

In Nicaragua today the contrasts abound: Billboards for the Bank of America announce, "Tu compañero en la reconstrucción." On Radio Sandino denunciations of U.S. imperialism are followed by a Pepsi commercial. The country currently has a mixed economy; those industries that had been owned by Somoza and his henchmen were immediately nationalized in 1979 and comprise about 40 percent of the economy.

*Continued on page 14*



Popular poster which translates roughly, "Everything is part of defense." The smaller photos show students, industrial workers, scientific research, theater and agricultural harvesting.

## Daring to Have a Vision

*The following are two other short accounts from lesbian and gay male brigadistas. George talks about the emotional and political affinity he felt for the Nicaraguan people, as well as some of the differences of culture and analysis that prevented us from completely understanding each other. His comments are taken from a transcript of a conversation with John and Loie.*

*Julie's words are excerpted from a longer piece printed in the Boston Women's Pentagon Action newsletter. In recalling a discussion between the brigadistas and the directors of the regional FSLN government, she finds inspiration for us all to become leaders of the revolution that must be ignited in our neighborhoods and across the nation.*

*— Loie Hayes*

**George Fulginiti-Shakar:** A significant portion of what I think of as my gay needs got met down there — and I didn't have sex with anybody. I considered it a couple of times but I was too freaked out by the cultural differences. I wasn't really sure if I was stepping into a trap or not: is he friendly or is he leading me on? Or what happens if I make a move and he beats me up? This is all stuff I bring with me.

I really experienced some of my needs taken care of by being close, so close that the distance between me and some of the men was close enough to feel I was being intimate with them. That just fed a whole part of me.

How often do I get to hang around closely with men to feel the contradiction [between sexuality and intimacy] in my day-to-day life? I felt it down there. I felt, "Wow, it feels great to be real close to Luis." To look at him real close. To have us looking at each other's mouths as he's trying to teach me a sound in Spanish and I'm trying to teach him a sound in English. We really had to be with each other.

Gee, that felt great. I was high for a lot of the time, just getting off on being close to those men....

I felt so good about some of those people. The fact that Virgilio is a devout Catholic and the fact that I am really against Catholicism was not a block for us. It would have become a very good conversation and maybe each of us could have moved the other; but what you need before someone's going to move at all is the trust that you're talking to someone you respect, and that they respect you....

I know some coalitions that sound right on paper but the people just don't get along. What's it worth if they've got this political manifesto that somehow makes sense if they're not gut-to-gut respecting each other?

*Continued on page 15*



The Sandinista youth leader Marlon, sweetheart of many a Boston dyke



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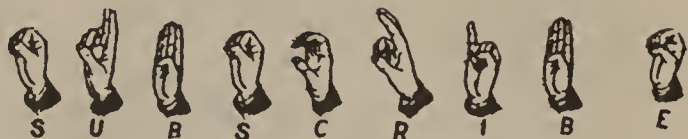
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# Farcical Improbability

**A Piece of Cake.** By Richard Valley. Directed by James D. Nicola. With Raymond G. Gamache, Jennifer Jones, Gary Lamb, William Lewis, Gordon Carpenter and Gail Gilmore. A Triangle Theater production.

By Bill Kreidler

What happens when a lecherous acting teacher uses his school for an elaborate scheme for seducing female students? Well, one possibility is that it can form the basis of a very funny play by Richard Valley. *A Piece of Cake*, the new Triangle Theater production, is billed as "a farce with an improbable plot," which is as apt a description as any for this wild, sexy comedy.

The "improbable plot" of *A Piece of Cake* concerns a broken-down acting teacher, Sir Charles Straitaway (Raymond G. Gamache), whose continual seduction of students is interrupted by his movie-star wife and backer, Diana Farrington (Jennifer Jones). She has read an expose of such sexually-based acting schools and begins combing hers for signs of hanky-panky, threatening to close it down if she discovers any. Her gay brother Barrie (Gary Lamb), also an instructor at the school, is Sir Charles' nemesis. Barrie is preoccupied with losing his gay activist lover Bobby (William Lewis), and Charles decides to take advantage of this to save his own hide and rid himself of Barrie's presence. He baits his trap with a hunk of beefcake named Casey (Gordon Carpenter), the boyfriend of student Cindy (Gail Gilmore). The only things missing in this plot are Lucy Ricardo and Ethel Mertz.

Make no mistake about it, this play is very silly, overly dependent on coincidence, filled with irrelevant details (for example: the action, for no particular reason that

I could see, takes place on Gay Pride Day), and incredibly shallow characterizations. It is saved, however, by the rapid pacing of the lines and their authentic, albeit low, humor. The humor relies heavily on puns, sexual innuendo slapstick and genuine wit. No pretense is made at sophisticated comedy; this is lowbrow humor — and very funny lowbrow humor, too.

The staging is admirably suited to the play — the action moves at lightening pace, never slackening for a moment. Fine performances are turned in by Gary Lamb as Barrie and Gail Gilmore as Cindy,

both of whom deliver their lines with the quick, deft touch that farcical humor demands. The most polished performance, however, is that of Raymond G. Gamache in the role of Sir Charles Straitaway. Never does he let his characterization falter and his sense of timing is seldom off. He succeeds in making a thoroughly despicable character likeable.

*A Piece of Cake* is a play at which you must suspend your disbelief, perhaps even your critical faculties, and simply enjoy the fun. If you can do that, you're in for a highly entertaining evening of theater.



Raymond G. Gamache and Jennifer Jones in *A Piece of Cake*.

## New Years 1982

Continued from page 13

Ever since Reagan announced his blockade threat, Nicaragua has been on a state of military alert. There were soldiers just about everywhere, usually singly or in pairs, on the streets and in the markets and transportation terminals. Unlike the military I have encountered in the United States, Canada and Mexico, however, they seemed very relaxed and personable. They were popular, fully a part of the people they were purportedly defending. Often I saw them casually chatting with civilians, and one of them guarding the boat dock in Bluefields initiated a friendly conversation with me. (I must admit that they were the first men in uniform I have found sexually attractive since the Vietnam Veterans Against the War a decade ago — and for similar reasons.)

Emotionally, the climax of the tour was my visit to the Museum of the Revolution, on the day before I flew back to Mexico. By the time I finally signed the guest book I was shaking and on the verge of tears, after looking at dozens upon dozens of photographs of the people who were murdered in the long struggle against the Somozas. Many were high school graduation pictures; others were culled from the files of the National Guard after the revolution's triumph and had "muerte" scrawled across them. The one that affected me the most, however, was a news photograph of two women being mowed down by Somoza's troops as they were standing by the side of the road.

Among the exhibits in front of the Museum was the remains of an equestrian statue of the elder Anastasio Somoza Garcia (appropriately, the horse's ass) that was pulled down in July, 1979. Some of the personal possessions left behind that testify to the pretentiousness of dictators are

also exhibited, including a uniform jacket whose entire front is covered with medals and a singed portrait of the late Rafael Trujillo of the Dominican Republic, whose makeup and feathered helmet led me at first to think that I was looking at a poorly-done drag queen.

A decade-and-a-half ago Vietnam had disabused me of my childhood belief in the benevolence of United States policy. I knew, as well, that we had intervened in Nicaragua several times in this century. After six years' occupation, U.S. troops finally defeated the nationalist General Augusto César Sandino in 1933. The following year Sandino was assassinated and Somoza Garcia, the U.S.-installed head of the National Guard, seized power. (The Museum included Franklin Roosevelt's cynical boast about Somoza Garcia, "He's a son of a bitch, but he's *our* son of a bitch!") But I had known little of the long struggle against U.S. domination and against the Somozas, a struggle that has been going on during the entire twentieth century. Indeed, thanks to our media I had barely been aware of the Sandinista rebellion until shortly before its victorious conclusion.

Seeing it all together was powerful testimony to the wrongs that this nation has done to just one little country — and there could be many such museums around the world. I was glad, however, to see exhibited an issue of *The Nation* — a magazine that has opposed imperialism since the invasion of the Philippines in 1900 — supporting Sandino. Our anti-imperialist history has been withheld from us, and I had never known that some North Americans had protested this intervention, too. At a time when a born-again Cold Warrior who believes that Vietnam was our proudest moment sits in the White

House, we have a tremendous struggle in front of us to prevent more such crimes from happening in the future.

My week in Nicaragua, as well as the nearly half a year that I spent in Mexico, only reinforced the conviction of this Vermont anarchist that getting the United States out of Latin America (and the rest of the world) is indivisible from the necessary struggle to get the United States out of North America.

*Postscript:* As I had hoped when I wrote the foregoing piece two years ago, I finally returned to Nicaragua this February as a member of a brigade of U.S. citizens who visited for three weeks to help harvest the cotton crop — a vital export now imperiled by the mining of the country's ports by the *contras*.

My living situation was the exact opposite of my first visit, when I had shared a tourist hotel with a bunch of middle-class Mexican leftists: now we were living in the semi-desert conditions of Chinandega, sharing the broiling sun, the monotonous provisions, the dust and mosquitoes with the local *campesinos* for 12 days — a little longer than I'd bargained for when I first applied to join the brigade. And it was my first time in Latin America with a group of gringos, a situation that frustrated my desire to work on my Spanish. For lots of personal reasons I kept wishing that I were in the more familiar territory of Mexico.

Nevertheless, during my last few days in Managua before flying home, I began to wish that I could stay in Nicaragua a week or so longer, to explore the country on my own. Who knows — if we can prevent Reagan from turning Central America into the Indochina of the '80s maybe I'll get the chance again.

# A Charmed Night

**Meg Christian in Concert.** April 6, 1984, Wellesley College. With Diane Lindsay and Sue Fink.

By Pam Gordon

Meg Christian, the first woman of women's music, gave a wonderful concert. Meg came onto stage and, without talking, began to play a new song, "Here from There." She followed this number with one great song after another. Her performance was a rare event in that this reviewer found nothing to criticize!

Meg's voice sounded sweeter and clearer than I have ever heard it. The songs were well chosen to mix tempo and mood. The audience was enthusiastic, warm and responsive — but mellow, cheering and applauding softly, not raucously. In short, it was a charmed night.

"Here from There," the song with which Meg began her first set, is one of her songs about making changes in yourself: about letting go, turning it over and, ultimately, surviving. The song is affirmative,

"Write songs looking into your own heart . . . Only the truth can pour out of a heart."

The message in "From the Heart" is a long way from an earlier song such as "The Hive," which is rational and born of the anger of consciousness raising. "From the Heart" is more holistic, encompassing the entire woman/human being, not just focusing on the angry part. Yet it is still definitely a feminist song, as it stresses the Western division of women learning from their hearts as opposed to the way the majority of men, especially straight men, learn — from their heads.

Now Meg, who had been friendly but intent on her music, began to talk a little more and to joke a little. She reminded the audience of the old consciousness raising days when we had to learn to look within to find ourselves worthy and deserving of power. Her fourth song, "Look Within," was about this process.

Switching topics from worldly

her mother hates this whole album because of that one song! (I can hear her mother now: "DO try to be discreet, dear.")

Meg then did two of my favorite songs from her new album. "Living in the Moment" is a sad song about someone forced to live in the moment (an ironic twist) because she is denied a fantasied future on account of she's

*always falling*

*For someone who's falling*

*In love with somebody*

*Who loves someone else*

*And I'm always sleeping*

*With someone who's keeping*

*A light in the window*

*And a heart on the shelf*

I've sure been in this position, and the song hit home.

"Darshan" is a gorgeous melodic song about learning what love is:

*So I see I have just begun*

*A surrender I have never*

*known*

*You can take me*

*Far as I want to go*

*And all I must do*

*Is sit in love with you*

*And I just want to know*

*How could anyone be so*

*beautiful*

*So beautiful as you*

*And was all of my life of*

*loving*

*Just to bring me to loving*

*you*

I quote Meg's lyrics so extensively because I think the words of her new songs are thoughtful and moving — from the heart to the heart. I urge everyone to buy her new album. *From the Heart* is great for its melodies, but even greater because its lyrics are about a woman who is alive, growing and risking. When we, as women and/or lesbians, pause and are afraid, when we question ourselves, Meg's words will validate and support us.

Meg left the stage to a standing ovation. She returned to do a one-song encore, singing "I Wish You Well" from *Turning It Over*. This song seemed to encompass and sum up the evening's themes of growth and survival. She sings about taking her children (her various selves) back in, accepting them, loving them, and thus being empowered by them. (And all the children/ Need my arms to go around them/ Take them back in). Then switching from the personal to the political, Meg sings:

*And all the women*

*That I have seen*

*fighting and falling*

*Can they rise again?*

*And all my sisters*

*Will we ever learn*

*How to dance out the fire*

*and not to get burned?*

Meg then left the stage for the final time. Although each concert-goer had favorite songs that Meg didn't sing, there was really nothing else for Meg to say or to express. Once again, the first woman of women's music said it all for so many of us.

dent caught up in the past and with so little vision for the future that he threatens to eliminate it altogether.

The point I'm trying to make here is not just about youth. It's about daring to have a vision. Those of us struggling for progressive social change in the United States are so often discounted as nothing but "idealistic youth." In Nicaragua I was seeing "idealistic youth" in action. They not only had vision; they were running their country with real goals and real programs and defending themselves against U.S. aggression to boot. Experiencing this has given me hope. And it has given me the courage to imagine that we, in this country, are capable of actually making radical change.

## Her performance was a rare event in that this reviewer found nothing to criticize!

about "a spirit on the mend" who declares "I'm taking my power/ And I'm rising again." The woman in "Turning it Over" who sings:

*I'm afraid of my freedom*

*But my running days are done*

*So I start to sit still in my*

*moments . . .*

*Sittin' through pain*

*Look in the mirror*

*And finding a friend*

has been rewarded with strength and power for her courage to get to know herself.

Meg's second song, "From the Heart," was the title cut of her new album.

She sings:

*I been thinking all my life*

*Trying to get it right*

*But the goal was not in sight*

*So I think I'll try a new way . . .*

*And I don't know what's*

*beginning*

*But it feels so deep and true*

*And it's time to make a new*

*start*

*From the heart . . .*

*I have paid my misery dues*

*And the news I have to offer*

*Is that we don't have to suffer*

*We were born to rise and*

*shine*

The tune of this song is sweet, its sound soft; the music matches the accepting, happy words. Meg isn't preaching, she's just sharing a truth that she's learned: we can't think it right, rather we must let our hearts feel out the way.

This song seems a product of Meg's recent three-month experience (spiritual? search for Truth?) in India. In fact, the album is dedicated to Guruyami Chidvilasananda whose words appear inside the album jacket:

power to spirituality, Meg sang a Hindu folk song concerning the joy of finding your guru. Despite chanting the words in Hindi, Meg still sounded (and am I glad!) like the southern-born folksinging Meg in this beautiful tune.

In another song from her new album, "Cheap Thrills," Meg says:

*I'm sick of all the stress and*

*the strain . . .*

*All the drama and the trauma*

*Are wearing me thin . . .*

*My own sweet freedom's just*

*Waitin' for me*

Perhaps this song is telling us why Meg travelled to India and, following this tour, is taking at least a one-year sabbatical.

Meg then sang "Nina," a song co-written by her and Holly Near. This was a moving song about a woman watching her daughter grow. Because of the daughter's experience, the mother finds the courage to love and hold a woman — as she had always wanted to do.

Following "Nina," Sue Fink took the stage. She provided an emotional and comic break in the show. Meg retired and Sue rendered her 1977 song, "Leaping Lesbians." This song is on Meg's second album, *Face the Music*, and is a great song about how silly people's fears, stereotypes and paranoias about lesbians really are:

*What's creeping down the stair*

*Who's slipping out behind you*

*Watch out better beware*

*Icy fingers feeling, stealing*

*Reaching out from floors and*

*ceilings*

*You can't escape . . .*

*Here come the lesbians*

Meg came back on stage, telling us

## Daring to Have a Vision

Continued from page 13

I think we showed a lot of people that we were working on their side when we were in the cotton fields. It's more concrete than sending them letters of support. I've heard this before but now it makes sense to me on a physical level: the way you coalition is you work actively on someone else's behalf. You establish the fact that you're willing to go the distance with them. That doesn't mean that you agree with everything they do. It means you consider the coalition more important than the fact that at this particular moment, you don't agree in all ways. The coalition is worth working for — and the only way you can work for it is to work together.

**Julianne Dow:** One afternoon we were visited by a delegation of

regional FSLN leaders. They reminded me of me — in their twenties and thirties, casually dressed, warm and enthusiastic. They spoke with us about the cotton harvest, our work and the difficulties of defending the country while trying to carry on the agricultural, medical and educational projects that the Sandinista government has instituted.

It was in listening to Marta, regional secretary of the FSLN, speak with a mix of vision and absolute determination about the years to come when they would be able to build small factories to process some of their own cotton, that I got a flash of what it might mean to have government policy shaped by young leaders with hopeful, even idealistic, visions. I couldn't help but feel clobbered by the contrast with our leadership — a presi-

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If you have already had hepatitis B, you may not need the vaccine. It's even possible that you may have contracted a mild form of the disease without knowing it. A simple and relatively inexpensive screening can determine whether you already have the hepatitis B antibody, or if you should consider getting the vaccine. So visit your doctor, your local gay clinic, or a community health center and ask about the hepatitis B screening and vaccine. And if you can, consider making a donation so that those who can't afford the expensive treatment can stay healthy too.

*In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.*

## Nicaragua

Continued from page 8  
Day 9.

We came out to Marlon today. How exciting. He was giving us a Spanish lesson. There were some pigs around, so he was giving us various names for pigs. As he said one of the names, he added that it also refers to homosexuals. There were about four lesbians hanging around and all of our ears perked right up. We looked at each other, then looked back at Marlon and said, "Oh, homosexuals. What's the condition of homosexuals in Nicaragua libre?" That launched a long conversation about the possibility that people might be discriminated against and about the incidence of violence and harassment. He was saying, "Oh, no, of course people aren't being discriminated against." Eventually we got him to understand that something is wrong if gay people don't have a public place where they can meet. If in fact they run the risk of being beaten up in the street outside these places, then these people don't have the same access to the liberties that heterosexuals have. He said, "Well, now that you make me think of it, maybe there is discrimination against gay people and the Revolution will have to address that in time." We said, "Well, in the United States there's a gay liberation movement that's been going on for 35 years and gays are very active in the progressive movement and have the respect of many of the groups in the progressive movement." We were talking about this for so long, he kind of looked around and he said, "Are there many homosexuals in your



Jeffrey Pettit



Jeffrey Pettit

brigade?" We looked at each other again, then one by one we stuck out our hands and said, "Hi, I'm one." He smiled a little sheepishly as he shook our hands but his eyes reflected some of the excitement of very new ideas.

### Day 10.

Another good talk about gay liberation, this time with a Nicaraguan army musician. A few of us had been talking about trying to find a gay bar when we got back to Managua so we collected our courage and asked him if he knew of any. He gave us one lead and answered our questions pretty comfortably until we asked about gays in the military. He explained defensively how in most people's minds homosexuality is linked to prostitution and coercion, since that was the most common male homosexual experience under Somoza's National Guard. The Sandinistas are trying to recreate the image of the army as a highly moral organization which does not permit coercion, prostitution or open homosexuality. He referred to homosexuality repeatedly as "immoral." The discussion went on for a while as we pounded the table saying, "Look at us. Don't you think we're moral people?" Looking right back at us, he didn't shy away from the confrontation. "Yes," he said, "of course you're moral. But you don't understand the position of the military." We tried to impress him with the fact that probably ten percent of the Nicaraguan people in every city, and in the military too, are gay and that the Sandinista Revolution will be that much stronger when it comes to welcome the energy of gay Nicaraguans. We told him we understood the priorities of physical self-defense and national development and also the history of machismo and gay collaboration with Somoza. We asked him if he could imagine the government eventually supporting gay liberation, but he was doubtful.

All the same it felt good to let him know that many of us *brigadistas* are gay men and lesbians (we said 25 percent) and that the progressive movement in the U.S. generally supports gay liberation. A Nicaraguan woman who joined us just before we broke up modified the man's moralism by saying the Sandinistas would accept the support of any gay people who are ready to commit themselves to the Revolution.

### Day 11.

Spent the night in Chinandega with two other *brigadistas* at Marlon's family's house. They were so friendly, generous and warm. His mom and he wanted to give us a shirt she had made for him when he went on the Literacy Campaign — his initials embroidered on the front, an open book and upraised fist on the back. We couldn't accept such a personal gift so they asked us to take embroidered handkerchiefs instead.

Marlon has been very friendly all along. He loves working out the language problems with us and he's excited to share the idealism of the Revolution. He doesn't seem at all freaked out about our being lesbians.

After we took Marlon out to dinner, we happened to walk by Jameleth's house. She was outside and invited us to visit with her family. When they were out of the room briefly, Marlon whispered to us that they are against the Sandinistas — not actively supporting the *contras*, but disgruntled. Clearly they are richer than Marlon's family, while Marlon's is richer than many others. We all chatted amicably, though not about politics.

Walking around the streets with Marlon I could see that Chinandega is just another small town with as much class and political diversity as any. The backdrop of the insurrection — the memorials to the dead, Marlon's battle stories, the current vigilance against the *contras* — is alarming to my protected U.S. sensibility. As other Nicaraguans have pointed out, we North Americans don't know what it's like to live through a war in our homes.

Maybe the idealism of the Revolution is especially moving in contrast to the horror of its violent birth. It's like a damp cave opening into a sunlit meadow. Death Squads, disease and total ignorance, now eclipsed by hospitals, schools and political freedoms.

### Day 12.

I'm missing being held and known. Been holding back a lot these two weeks. Felt really engaged last night and this morning at Marlon's family's house. Light-hearted with that incredible surge of love I felt with them. I know I can't give that involvement to Nicaragua but I feel like I've learned more about how I might be more engaged in my own community.

We said goodbye to Marlon and his family quickly this morning. Felt like crying on the bus back to Managua. I kept singing Charlie Murphy's song to remind me it's O.K. to feel this passionate about politics:

*There's a gay spirit moving in our hearts,  
leading us through these troubled times;  
there's a gay spirit moving 'round this land,  
leading us to a time of open love.*

Goodbye to Marlon and his strong, open love for Nicaragua. Goodbye to our sweat in the cotton fields. And to our North American friends, the people we'd met only a few weeks before in Boston, the few who had touched us deeply, whose faces have become part of who we are.

I think of the straight man who seemed abrupt and demanding at first. Our respectful conflict over the formation of the women's squad laid the ground work for more mutual respect, even a growing sense of trust and admiration, though still such enormous rational and

# SUSTAIN!

For two years, GCN's Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand GCN from 16 pages to 20 pages each week.

The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are underway to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more

time, not to mention that trying to remedy subscription problems is a nightmare.

You can help us change all that. Our Sustainer goal for this year is \$10,000; enough to buy the right computer, software, service contract and cover the costs of the conversion.

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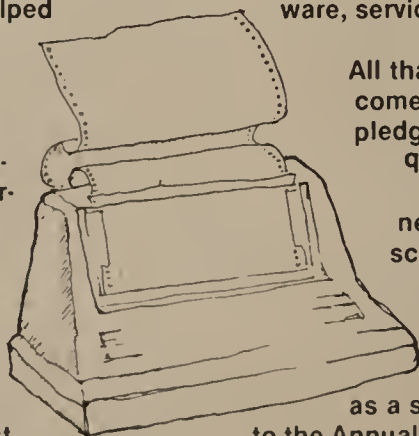


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emotional differences remain between us. Getting to know the faggots on the trip added a strong and unexpected pleasure. Learning about our different, yet similar coming-out stories as we picked cotton, giggling about our secret crushes, changed what I knew to be the limits of brotherhood. And of course all the lesbian sisters whose company made it possible for me to be in that foreign and sometimes fearful place: the athletes and the academics, the artists and the activists. Yes, I've even fallen in love on this trip.

I was glad to let her know she'd been an inspiration to me. There was no way to analyze the attraction or explain the inhibitions. With pleasure I finally gave up on my rational contortions, breathed deep and simply appreciated being able to put my hand on her knee, close my eyes and rest. Our talk touched on our different relationships, current and past, and a little on how we take in strong emotions like being admired and admiring. We talked vaguely about getting the group together when we're back in Boston and shared a sense that we might find a reason and desire for friendship. Vague but trusted. A feeling of completion and preparation for a new phase of enjoying and expanding community.

#### Four weeks after returning home.

A postscript to this journal: an interview with a woman who has worked closely with the Sandinistas for the last few years. We spoke about the situation for gays in the Revolution, the structure of the new government and the process of change which continues at a dramatic speed in Nicaragua. For personal reasons, this woman needs to remain anonymous; I'll call her "Anne."

Anne explained the National Government of Reconstruction's "Council of State," which includes the FSLN, the Sandinista political party, as well as representatives of all the opposition parties and other political groups like unions, clergy and professional organizations.

The FSLN is headed by a nine-member, all-male, National Directorate with a 60-member Sandinista Assembly as its steering committee. Both the party and the Reconstruction Government have regional and municipal structures. Many women direct these local government offices.

"All the most important FSLN 'regionals' are headed by women, with women as their seconds, too. More than a quarter of the Sandinista Assembly are women and a woman served as vice-president of the National Council of State in 1983."

When I asked Anne what she could tell me about gay participation in the Revolutionary leadership, a little sparkle lit up her eyes. "I personally know of literally dozens of lesbians in the most important party positions," as well as "one gay man, a member of the Assembly, who is known and respected as a gay person."

Speaking of one lesbian who was an extremely popular military commander and now holds an upper-echelon political post, Anne described the limits of the homophobia she faces. One the one hand, the woman's popular support would make it very difficult for anyone trying to discredit her by exposing her sexuality; but on the other hand, Anne believes that this woman would hold an even higher position if homophobia were not an issue.

Anne worked hard to explain to me how these women and men are known within their social circle, the FSLN elite, as queers but how the topic of sexual libera-

tion is "never publicly discussed." For one, the party has a strong, liberal feminist line on women's and minorities' rights. Anne credits Carlos Fonseca, one of the key FSLN theorists and leaders until his death in '76, with a very strong understanding of "how sexism can destroy and hold back a culture." She spoke also of a lesbian active in the FSLN who has been successfully educating against homophobia.

The second major influence on gays coming out seems both a limitation and a liberation; in general sexual relationships are not given the social focus that they have in North America. Political leaders aren't expected to keep their family in tow. Biological paternity is often not acknowledged; an extended family of women and children is as common as the nuclear, heterosexual family.

The social upheaval caused by women's full participation in the military insurrection has left a wake of chaos in most personal relationships. As in the U.S. because of the feminist movement here, Nicaraguan men and women are confronting each other with honest anger at assumptions which are changing drastically. Family and church structures no longer carry the same weight as they did before the physical and ideological experience of the revolution.

Gay and lesbian relationships have become more possible in this period of rapid social change, but the stress of poverty and the constant siege on the northern border make it difficult to spend any time thinking about personal preferences and desires. As a North American who is indebted to the gay liberation movement of these last 35 years, I can't help wanting Nicaraguan gay men and lesbians to come out publicly, to push against the people's homophobic ignorance. But I know there is no precedent for any recognition for the connection between sexual honesty and radical politics in Nicaragua.

I believe gay liberation is happening in Nicaragua, though it doesn't look anything like the current gay and lesbian movement in North America: It's the Stonewall riot rather than "Unity and More in 1984" that I think of when I look at Nicaragua Libre. That wave of repressed anger that finally burst out to demand respect and freedom for gay men and lesbians is mirrored by the waves of anger and determined idealism that led to the overthrow of the brutal Somoza oligarchy in 1979. In New York City, it was the street queers, the queens and bull dykes who led the way for the groundswell of gay men and lesbians coming out and fueled the gay rights movement of the '70s. In Nicaragua, the poorest of the poor, the women who had no chance of finding jobs, food or shelter, the children who were forced to hide from the National Guard's bullets, came together to organize a resistance army that could protect their lives and spread the word that a life without death squads could be made possible. The pride and determination that grows in ghettos cannot be contained indefinitely.

The North American gay and lesbian movement has much work to do to address the economic and racial injustices which permeate our community and all of Western society. And certainly Nicaragua's macho heritage of homophobia and sexism leave that nation a long way from being completely supportive of gay, lesbian and feminist concerns. What we United States lesbians and gay men learned as we worked and lived with the Nicaraguan people is that they are living through a time of political and emotional upheaval that leaves them prepared and enthusiastic about pushing ahead with the social change that has become their creed: equality and liberty for all regardless of gender, race, economics, politics, religion — or sexuality.



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LF sks home w/1-3 others for mid-May, June 1. Veg, no pets, considerate, self-sufficient, politically aware (if not always correct), emotional, smart, sks same. Will pay up to \$290/mo ht, H20 inc. Need parking. 566-5310 anytime — phone machine. (39)

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JP 3 LFs sk 2 for summer, start 6/1 & pos cont. Nr Pond, arb, T w/yard, porches, on safe, tree-lined street; share food & chores, no smokers or more pets. 175 + 522-7446. (42)

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I like poems, sewing, painting, writing letters. Wish you would write me soon. Elaine N.M.B. NEWMAN, 93011, PO Box 141, Philippi WV 26416.

I'm a bi female, 44, and would love to hear from all. J.F. PEOPLES, 8003, PO Box 141, Philippi WV 26416.

I'm oversexed. Write me and see if you can cool me down. Colletta COLLINS, 17030, PO Box 141, Philippi WV 26416.

I'm half black, half Indian, 44 breast, big brown nipple; XL clit. Write soon. PO Box 141, Philippi WV 26416.



## GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated) and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

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I would like to find a female impersonator, very pretty and extremely sexy. Due to institutional policy, I cannot correspond with someone who is in prison. For friendship or relationship, write with SASE. Al JACKSON, 151-279, Box 45699, Lucasville OH 45699.

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My hobbies are meeting new people through correspondence and looking for that one special person. Jack SHARP, 39407, 2605 State St., Salem OR 97310.

I'm still receiving my GCN and it's great! But I'm still in need of a friend. I'm crazy about furry animals, good music and dancing. But what I like most is a hot man who will try anything once. Ricky MILBURN. EF-151355, 4600 Fulton Mill Rd., Macon GA 31213.

# Prisoners Seeking Friends

People around you may be close and yet in another world, because seldom do they see your needs. Is it because our imperfections are greater than we think or because they get contained until they just plain stink? How many times have you gone out of your way to try to make it pleasant for someone else's day only to have them show the attitude in return on unconcern when you are uptight! Everyone has needs. Frederick BAGBY, 45722, PO Box 900, Jefferson City MO 65102.

Since being incarcerated I am lonely and need a sensitive person to write to, a friend. I'm in here for forgery and being in here I can't be in full drag, but I'm low and this place scares me and there is no one I can readily talk to so you see I could really use a friend. David EZELL, 053222, PO Box 1500 No.414, Cross City FL 32628.

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Looking for friendship, possibly more. Who knows... I'm a lonely Butch in need of friendship, sincerity and letters. I'm witty, caring, loving, waiting. Been down 6 years. I'm 30. Virgo, Handsome. Robin Shawnee JACKSON, 600728, Box A, Oakdale, IA 52319.

I need to get some kind of communication from the real world to see if it's still turning out there. I miss the good old days of steamy courtships and pleasing my man. I like to play slave and am into everything but pain. I still like guys, With electric eyes, and any size, I love'm til he cries. I'm gay and flirty, Love to talk dirty, Let me be your hurty gurdy. David MURPHY, 43805, 2605 State St., Salem OR 97310.

Looking for a penpal that will like to write a gay prisoner that is so lonely here in prison. "Help!" Dwain RASMUSSEN, C-55880, PO Box A-E, RM 7102, San Luis Obispo CA 93409.



## USEFUL ADDRESSES:

ACLU National Prison Project,  
1346 Conn Ave. NW.  
Wash DC 20036.  
National Lawyers Guild  
Gay Caucus  
558 Capp St.  
San Francisco CA 94110.  
Gay Men's Parole Outreach,  
1154 Northwestern Ave No.202,  
Los Angeles, CA 90029.  
US Transvestite/Transsexual  
Contact Service,  
1017 B East Pike St.  
Seattle WA 98122.  
ACLU Transsexual Rights Comm.  
31815 Camino Capistrano, Suite L,  
San Juan Capistrano CA 92675.  
ACLU National Gay Rights Project,  
633 So. Shatto Place.,  
Los Angeles CA 90005.  
Lawyers for Human Rights  
(California prisoners only),  
PO Box 480318,  
LA CA 90048.  
Rock Thatcher,  
NAMBLA Prison Project,  
(North American Man/Boy Love  
Ass.)  
PO Box 85064,  
Phoenix AZ 85064.  
Prisoners Union,  
(for California prisoners),  
1315 18th St.,  
San Francisco CA 94107.  
Illinois Gay and Lesbian  
Prisoner Support Committee,  
(for Illinois prisoners only) 615 Well-  
ington Ave.,  
Chicago IL 60657.  
Prisoners Rights Project  
(for New York prisoners only)  
Legal Aid Society,  
15 Park Row,  
NYC 10038.  
Prison Action Group,  
(New York prisoners)  
121 N. Fitzhugh,  
Rochester NY 14614.  
Mental Patients Liberation Front,  
PO Box 514,  
Cambridge, MA 02238.





# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

## Notes

Compiled by Michael Bronski

### bookbriefs

**Right in Her Soul: The Life of Anna Louise Strong.** By Tracy B. Strong & Helene Keyssar. Random House, NY. 1983, 399pp. Illustrated. \$22.95.

**Rebel For Rights: Abigail Scott Duniway.** By Ruth Barnes Moynihan. Yale University Press, New Haven. 1983, 273pp. Illustrated. \$19.95

The second wave of feminism encouraged the uncovering of many women who had been lost to history. After the most obvious had been written about, the field seemed to shrink. Both of these biographies are solid, notable explorations into their subjects' history and the history of American politics.

Abigail Scott Duniway was an early suffragist who had more breaks and trouble with the organized women's movement than connections with it. She was a strong supporter of the vote, but was also a dissenter from the temperance movement, from organizations which were only concerned with middle-class women and with the strong ties between the suffrage movement and organized religion. A wife, a mother and an immigrant to the West, she managed to have a full-time writing career and become a leader in national politics. *Rebel for Rights* presents a picture of a multi-faceted woman and of her relationship to a woman's movement at the turn of the century which was complex and irritating to both sides. Many of Scott's ideas, especially those that reflect on class and respectability within the movement, are even more interesting today, 75 years later, than they were in her own time.

Anna Louise Strong was a legend in her own time — she died in 1970 — and was responsible for bringing to America the earliest news of post-revolutionary Russia and China. Growing up in Seattle, she became involved in social welfare

programs in this country and soon got involved in world affairs. Writing almost 40 books, pamphlets and collections of essays through her life, she was a major propagandist for American social reform and for introducing Russian and Chinese political thought to the American public. *Right in Her Soul* shows not only Strong's political life, and her commitment to women in her life, but also the strong affect that women had on her political thinking and growth.

Both books are popularly written, filled with information yet presented in a straightforward narrative which entertains and avoids preaching. Duniway was born in 1834 and Strong died in 1970; taken together, these two books present portraits of two women and the role of women in American history for almost a century and a half, combining women's political and cultural history in one continuum.

### back from russia

Little Flags Theater, fresh from their Russian tour, will present their historical pageant *Boston Remembers* at 8:00 PM on Monday April 30 as a benefit for Mobilization for Survival.

Under the auspices of American Repertory Theater, Little Flags will present their show at The Hasty Pudding Theater, 12 Holyoke St., Cambridge. Tickets are \$8. More information and reservations can be obtained by calling 354-0008.

### butt-fucking and the age of reason

The American Society for 18th Century Studies will present a special symposium on "The Traditions of Sodomy in the Enlightenment" at its annual national meeting in Boston. The symposium will take place on Friday, April 27 between 3 and 5PM at the U Mass Harbor Campus. Admission is free.

### queer flix

Entries are now being accepted for the 8th San Francisco International Lesbian and Gay Film Festival, scheduled for June 18 through 24, 1984.

Held each year during the San Francisco Lesbian/Gay Freedom Celebration, the Festival has brought together features, documentaries, shorts and videos by and about lesbians and gay men. The 1983 Festival presented over 60 works and screened them to more than 7,000 people.

Awards will be presented for outstanding films in the categories of feature, documentary, short and super-8. The deadline for entries is May 1, 1984. Formats accepted are 35mm, 16mm, super-8, 3/4" and 1/2" VHS cassette.

For entry forms (please specify film or video) and more information contact: Frameline, PO Box 14792, San Francisco, CA 94114; (415) 861-5245.

Calendar  
Pull  
Out

| BOSTON-AREA<br>GAY/LESBIAN<br>BUSINESS GUIDE                                                                            |  | MOVERS                                                                                                                           |  | JACK CEMPELLIN, M.S.<br>COUNSELING AND<br>HYPNOSIS<br>8 Woodbury Court<br>Salem, MA 01970<br>(617) 745-2939                                  |  | THE NEXT STEP<br>Counseling and Training<br>Cambridge & Newton Offices<br>(617) 491-6430                         |  | REAL ESTATE                                                                                                                                                                                             |  |
|-------------------------------------------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------------------------------------------------------------------------|--|------------------------------------------------------------------------------------------------------------------|--|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| <b>ACCOMMODATIONS</b>                                                                                                   |  | BOSTON TRUCKING CO.<br>(617) 641-1234                                                                                            |  | GENDER IDENTITY<br>SERVICE OF<br>NEW ENGLAND<br>136 Causeway St.<br>Hudson, MA 01749<br>(617) 568-0680                                       |  | FENWAY COMMUNITY<br>HEALTH CENTER<br>16 Haviland St<br>Boston, MA 02115<br>(617) 267-7573                        |  | MARK THOMAS CO,<br>LTD<br>Mark Zimmerman<br>Charles St.<br>Boston, MA 02114<br>(617) 227-2209                                                                                                           |  |
| OASIS GUEST HOUSE<br>22 Edgerly Rd.<br>Boston, MA 02115<br>(617) 267-2262                                               |  | <b>DENTISTRY</b>                                                                                                                 |  | CLINICAL<br>PSYCHOLOGICAL<br>ASSOCIATES<br>Dr. Herbert Lovett<br>Dr. Beth Leimkuhler<br>36 Newbury St.<br>Boston, MA 02116<br>(617) 292-4532 |  | MASS. BAY<br>COUNSELING ASSOC.<br>25 Huntington Ave. #331<br>Boston, MA 02116<br>(617) 353-0225                  |  | RACHAEL REALTY CO.<br>INC.<br>318 Harvard St. #31<br>The Arcade Building<br>Brookline, MA 02146<br>277-0230                                                                                             |  |
| WATERSHIP INN<br>P.O.Box 918<br>7 Winthrop St.<br>Provincetown, MA 02657<br>(617) 487-0094                              |  | DR. RICHARD BANKHEAD<br>DR. PAUL GROIPEN<br>1259 Hyde Park Ave.<br>Hyde Park, MA 02136<br>(617) 364-5500                         |  | ALLAN SINGER, LICSW<br>PSYCHOTHERAPIST<br>Copley Square<br>Boston, MA 02116<br>(617) 266-2240                                                |  | COUNSELING<br>ASSOCIATES<br>23 East Main St.<br>Westboro, MA 01581<br>(617) 366-8576                             |  | <b>TAX PREPARATION</b>                                                                                                                                                                                  |  |
| <b>ACUPUNCTURE</b>                                                                                                      |  | JOHN C. BARNA, D.M.D.<br>739 Boylston St.<br>Boston, MA 02116<br>(617) 353-1500                                                  |  | ARADIA COUNSELING<br>FOR WOMEN<br>520 Commonwealth Ave.<br>Kenmore Square<br>Boston, MA 02115<br>(617) 247-4861                              |  | FRANCIS GIAMBRONE,<br>MA, COUNSELING<br>110 Orchard St.<br>Somerville, MA 02144<br>(617) 628-6988                |  | MARJORIE E. POSNER<br>33 Ashcroft St.<br>Jamaica Plain, MA 02130<br>524-7565                                                                                                                            |  |
| SEAN VARNUM<br>Suite 401<br>678 Mass Ave.<br>Cambridge, MA 02139<br>(617) 576-2114<br>(617) 321-8818                    |  | <b>ILLUSTRATION/DESIGN</b>                                                                                                       |  | LAMBDA COUNSELING<br>ASSOCIATES<br>324 Marlborough St.<br>Boston, MA 02116<br>(617) 353-1729                                                 |  | <b>FLORISTS</b>                                                                                                  |  | <b>TRAVEL</b>                                                                                                                                                                                           |  |
| <b>ACUPUNCTURE</b>                                                                                                      |  | JEAN VALLON<br>Everett St.<br>Jamaica Plain, MA 02130<br>(617) 522-3278                                                          |  | TAPESTRY, Inc.<br>20 Sacramento St.<br>Cambridge, MA 02138<br>(617) 661-0248                                                                 |  | REMEMBRANCES FLORAL<br>DESIGN<br>12 Mt. Auburn St.<br>Watertown Square, MA<br>02172<br>(617) 926-4289            |  | FOREX TRAVEL<br>76 Arlington St.<br>Boston Park Plaza<br>482-2900                                                                                                                                       |  |
| <b>LIMOUSINE SERVICES</b>                                                                                               |  | <b>GYMS</b>                                                                                                                      |  | GAY AND LESBIAN<br>COUNSELING SERVICE<br>600 Washington St., Rm. 219<br>Boston, MA 02111<br>542-5188                                         |  | <b>PODIATRY</b>                                                                                                  |  | <b>WOMEN</b>                                                                                                                                                                                            |  |
| WAITES ROLLS ROYCE<br>LIMOUSINE SERVICE<br>Christopher Waites<br>(617) 567-0420<br>(305) 564-1292                       |  | SOUTH END GYM<br>46 Waltham St.<br>South End, Boston MA<br>(617) 451-3514                                                        |  | NORTH SHORE CMHC<br>COUNSELING<br>47 Congress St.<br>Salem, MA 01970<br>(617) 744-5322                                                       |  | A HOUSECALL<br>Jeanne M. Arnold, DPM<br>William A. Sandberg,<br>DPM<br>(617) 396-7527                            |  | NEW WORDS<br>BOOKSTORE<br>186 Hampshire St.<br>Cambridge, MA 02139<br>(617) 876-5310                                                                                                                    |  |
| <b>CHIROPRACTORS</b>                                                                                                    |  | NEW ENGLAND<br>WOMEN'S GYM<br>1261 Cambridge St.<br>Inman Sq.<br>Cambridge, MA<br>497-9776                                       |  | PLACE/HOTLINE AND<br>COUNSELING<br>32 Rutland St.<br>Boston, MA<br>(617) 267-9150                                                            |  | <b>REMODELING</b>                                                                                                |  | WOMENCRAFTS, INC.<br>P.O. Box 190<br>373 Commercial St.<br>Provincetown, MA 02657                                                                                                                       |  |
| DR. EDWARD COHEN<br>Brookline Family<br>Chiropractic Office<br>1330 Beacon St.<br>Brookline, MA 02146<br>(617) 734-7744 |  | <b>HOME REPAIRS</b>                                                                                                              |  | SOUTHERN JAMAICA<br>PLAIN HEALTH<br>CENTER<br>687 Centre St.<br>Jamaica Plain, MA 02130<br>(617) 522-5900                                    |  | T.H.E. CONTRACTORS, INC.<br>36 Pine St.<br>Chelsea, MA 02150<br>(617) 889-4347                                   |  | <b>WOMEN'S BARS</b>                                                                                                                                                                                     |  |
| DR. JONATHAN D. STEIN<br>375 Harvard St.<br>Brookline, MA 02146<br>(617) 232-7200                                       |  | <b>INFORMATION/MEDIA</b>                                                                                                         |  |                                                                                                                                              |  | LITTLE BEAR AND<br>COMPANY<br>(617) 296-1770                                                                     |  | THE MARQUEE<br>512 Mass Ave<br>Cambridge, MA 02139<br>492-9545                                                                                                                                          |  |
| DR. JAN RISING<br>418 Washington St.,<br>Suite 112<br>Brighton, MA 02135<br>(617) 782-0267                              |  | XANADU GRAPHICS<br>143 Albany St.<br>Cambridge, MA 02139<br>661-6975                                                             |  |                                                                                                                                              |  | <b>LANDSCAPE DESIGN/BUILD</b>                                                                                    |  | SOMEWHERE/ELSE<br>295 Franklin St.<br>Boston, MA<br>423-7730                                                                                                                                            |  |
| <b>CINEMA</b>                                                                                                           |  | <b>INSURANCE</b>                                                                                                                 |  |                                                                                                                                              |  | BEST LANDSCAPE<br>DESIGN CO.<br>53 Hawthorne St.<br>Somerville, MA 02144<br>(617) 776-6377                       |  | <b>BOOKSTORES</b>                                                                                                                                                                                       |  |
| ART CINEMA<br>204 Tremont St.<br>Boston, MA 02111<br>(617) 482-4661                                                     |  | DAVID L. COLLINS, CLU<br>Suite 830<br>50 Congress St.<br>Boston, MA 02109<br>1-800-352-3185                                      |  |                                                                                                                                              |  | ROGER WASHBURN<br>Licensed Landscape<br>Architect<br>53 Hawthorne St.<br>Somerville, Ma. 02144<br>(617) 776-6377 |  | GLAD DAY BOOKSTORE<br>43 Winter St.<br>Boston, MA 02108<br>(617) 542-0144                                                                                                                               |  |
| NORTH STATION<br>CINEMA 2<br>175 Portland St.<br>Boston, MA 02114<br>(617) 227-0513                                     |  | <b>MEDICAL/COUNSELING</b>                                                                                                        |  |                                                                                                                                              |  |                                                                                                                  |  | This guide provides a listing<br>of gay/lesbian owned, staffed,<br>or supportive businesses and<br>services. To have your busi-<br>ness or service listed (for only<br>\$100.00 per year) call 426-4469 |  |
|                                                                                                                         |  | DR. STEPHEN J.<br>GOLBURGH<br>Licensed Clinical<br>Psychologist<br>1330 Beacon St. #231<br>Brookline, MA 02146<br>(617) 734-6996 |  |                                                                                                                                              |  |                                                                                                                  |  |                                                                                                                                                                                                         |  |



# April 14 to May 22

## april 21 saturday

Boston — Women Unite/Fight Rape Picket protest at Downtown Crossing. Noon to 2pm. Sponsored by The Women's Committee of the Rainbow Coalition and The Cambridge Women's Center. Info: 354-8807.

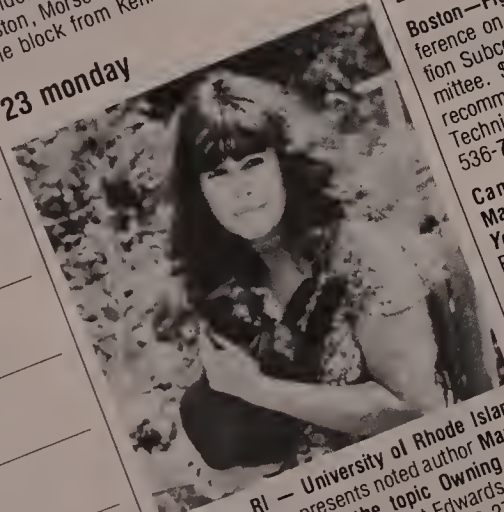
Hop River, CT — Chiltern Mountain Club day trip for Class I and II paddlers. Info: John, (617) 783-2561.

Boston — The 1984 Elections and the Socialist Alternative, a forum featuring Larry Holmes, Workers World Party presidential candidate. Childcare, wheelchair accessible. 7:30PM, Room 222, UMass. 100 Arlingdon St. Info: 247-1778.

Augusta, ME — Domestic Violence in the Gay/Lesbian Community is the topic for the Interweave program night, which begins at 6:00PM. All Souls Unitarian Church, 11 King St.

Boston — Life Begins at 40... and at 80, a talk by Dr. Freda Reblsky, professor of psychology at Boston U., and research associate in medicine at Children's Hospital. With music by Joseph Fish. Free. Childcare provided, 11:00AM, Community Church of Boston, Morse Auditorium, 602 Comm Ave., one block from Kenmore Square.

## 23 monday



Kingston, RI — University of Rhode Island Gay Task Force presents noted author Marge Piercy speaking on the topic *Owning Our Past, Changing Our Future* at Edwards Aud. 8PM. Info: (401) 792-2097 or 792-2726.

Boston — Injuries: Preventing Them and Rehabilitating From Them, a lecture by national powerlifting champ Cat Chase. \$5. 7:30PM, South End Gym, 1355A Washington St., No. 108. Info: 451-3514.

## 24 tuesday

Salem, MA — North Shore Gay and Lesbian Alliance presents *Zorro the Gay Blade*. Refreshments available. Donations requested. 7:00PM, Grace Episcopal Church, 385 Essex St.

## 29 sunday

Brookline — Gay and lesbian group now forming. First organizational meeting. 7PM. Info: 277-1385 between 10AM and 2PM. Ask for Robert.

Cambridge — Daughters of Bilitis open house. All women welcome. Music, refreshments, new friends. 4 to 7PM, Old Cambridge Baptist Church, 1151 Mass Ave. Info: 661-3633.

## may 2 wednesday

Boston — U.S. Foreign Policy Toward Developing Nations: A Senate Candidates' Debate. Foreign policy on Central America, Southern Africa and the Middle East. 7:30PM at Faneuil Hall.

## 3 thursday

Boston — Marcia Taylor makes her first hometown solo since the release of her album, *Tinder*. Passim, in Harvard Square, 47 Palmer St. 8:30PM. Tickets \$4 at the door.

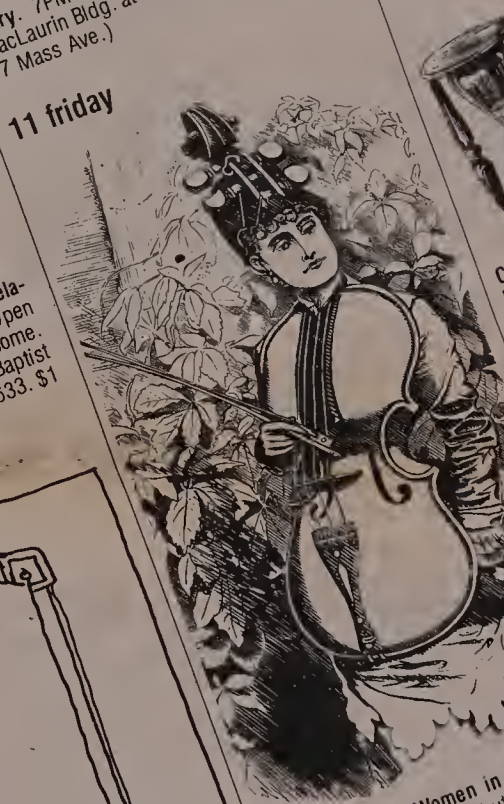
## 4 friday

Boston — The Glass Menagerie, Tennessee Williams' master work, at the Spectator Arts Theater, 811 Boylston St. 3PM.

## 8 tuesday

Cambridge — Coming Out: Your First Relationship — Should You Move In? Open discussion. 8PM. All women welcome. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass Ave. Info: 661-3633. \$1 donation.

## 11 friday



Boston — Jazz Women in Concert Spring Series. Mother's Day Tribute to Jazz Women featuring Just Friends. Donation: \$5 advance/\$6 at the door. 8:30PM. Info: 492-8436.

## 13 sunday

Cambridge — Mothers' Day Brunch for women who have a mother or are a mother! 10:30AM. Modern Times Cafe, 134 Hampshire St. All women welcome. Organized by Daughters of Bilitis. Info: 661-3633.

## 16 wednesday

Boston — A Time to Choose: Abortion Rights at Risk in '84. Mobilization for Survival and the Reproductive Rights National Network forum on the proposed Massachusetts Human Life Amendment. 7:30PM at the Church of the Covenant, 67 Newbury St. \$2 donation. Info: Bonnie 354-0008.

## 18 friday

Cambridge — Straight Talk About Lesbians produced by Liz Diamond. Discussion with Diamond after the presentation. 7:30PM. Cambridge YWCA, 7 Temple St. \$3 members/\$4 others. Info: 491-6050.

## 26 saturday

Providence — *Pink Triangles*, a highly acclaimed film about prejudice and persecution against gay men and lesbians presented by Brown University Gay and Lesbian Alliance. The film will be followed by a talk by filmmakers Cathy Hoffman and Julie Palmer. 3:30PM. Free (but donations will be accepted at the door). Info/location: 738-7137.

## 27 sunday

Providence — Brown University Gay and Lesbian Alumni Wine and Cheese Party at the Faculty Club, in the Class of '52 Room. 5:30PM. Suggested donation \$5. Info: 738-7137.

Providence — First Brown University Gay and Lesbian Alumni/ae Dinner. At the Faculty Club in the Class of '52 Room. Reservations mandatory! Send \$15 per person to: Brown Gala, c/o Bill Barnett, 1694-B Beacon St., Brookline, MA 02146.

## 5 saturday

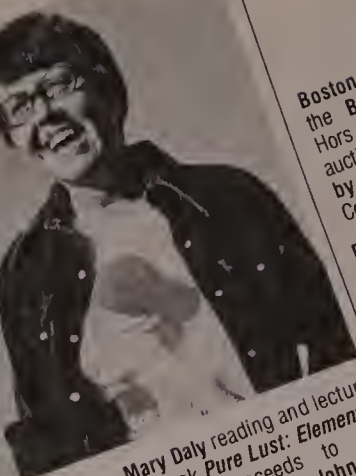
Boston — Litany of Outrage sponsored by the Alliance for Justice in '84. Themes are: Speak Out Against Reaganomics, Register to Vote, and Organize for Peace with Justice. Speakers: Mel King, Felix Arroyo, Jean McGuire, Kip Tiernan and others. Emceed by community activist Elsa Arroyo. Entertainment by comedian Bill Campbell, Paige Academy Children's Chorus and Rainbow Coalition Band, plus open mike for members of the community to voice concerns. Call Alliance at 266-7100.

## 6 sunday

Watertown — Lupus Erythematosus Self-Help and Education Group now forming. This group will be open to anyone interested in sharing her experiences of living and coping with Lupus, its treatments, disability laws and other relevant topics. 2nd meeting at the Boston Health Collective in the Armenian Culture Center, 465 Mt. Auburn St. at 7PM. Info: Marcia, eves at 787-2192.

## 10 thursday

Cambridge — The MIT Writing Program presents *Black Women's Literary Traditions* with Dorothy West, Dorothy Sterling, Ann Petry. 7PM in Bldg. 10, Room 250, the MacLaurin Bldg. at MIT (off main entrance at 77 Mass Ave.)



Cambridge — Mary Daly reading and lecturing from her new book *Pure Lust: Elemental Feminist Philosophy*. Proceeds to the presidential campaign of Sonia Johnson. Followed by a feminist gathering. For childcare and further info: 969-2946. 7:30PM.

## 12 saturday



Cambridge — Mobilization for Survival will hold its annual Spring Rummage Sale at the Old Cambridge Baptist Church, 1151 Mass Ave., between 11AM and 4PM. Clothes, toys, appliances, and furniture are needed. To donate items or to sign up to volunteer, call Mobe at 354-0008.

## 13 sunday

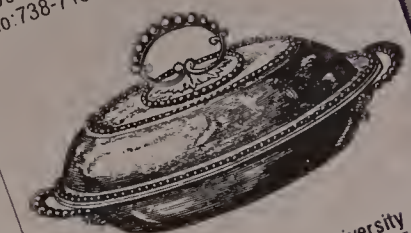
Boston — Our Famous May Potluck Dinner! Sponsored by the Daughters of Bilitis. 7:30PM. All women warmly invited. Bring a favorite dish and \$3 donation. Info/location: 661-3633.

## 16 wednesday

Boston — Spring Dance and Buffet sponsored by Dignity/Boston. \$11 for Dignity members, \$13 for non-members. 9:30PM to 12:30AM. Boston Center for Adult Education, 5 Comm Ave. For reservations, call 536-6518 and leave name and number.

## 26 saturday

Cambridge — Amethyst Women Talent Show. A drug- and alcohol-free event to which all women are invited to share their talents in music, dance, theater, poetry and prose reading. \$4, more if, less if. 7:30PM. Old Cambridge Baptist Church, 1151 Mass Ave. To perform call 666-4864, 7 to 9PM, or 641-1168 (keep trying) before April 29.



The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

# Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

|                                                                                          |          |
|------------------------------------------------------------------------------------------|----------|
| LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri                                               | 426-9371 |
| BAGALS (Boston Area Lesbian and Gay Schoolworkers)                                       |          |
| P.O. Box 178, Astor St., Boston, 02123                                                   |          |
| Black Men/White Men Social/Support Group                                                 |          |
| c/o GCN, Box 1, 167 Tremont St. Boston 02111                                             |          |
| Black Men's Assoc., PO Box 827, Boston 02123                                             |          |
| BAGLY (Boston Alliance of Gay and Lesbian Youth, GCN Box 10GY, 167 Tremont, Boston 02111 | 497-8282 |
| Boston Asian Gay Men & Lesbians                                                          |          |
| c/o Glad Day Bookshop, 43 Winter St. Boston, 02108                                       | 542-0144 |
| Boston Gay Men's Chorus                                                                  | 522 6983 |
| Boston Lesbian & Gay History Project                                                     |          |
| c/o Interrante, 24 Greenwich Pk #1, Boston 02118                                         |          |
| Chiltern Mountain Club                                                                   | 275-1336 |
| Box 104, 104 Charles St., Boston 02114                                                   |          |
| El Comité Latino de lesbianas y homosexuales de Boston                                   |          |
| P.O. Box 365, Cambridge, 02139                                                           | 354-1755 |
| Fathers in Transition (Gay/Bi), (Ex.Ctr.)266-0621                                        |          |
| c/o GCN, Box 6, 167 Tremont St., Boston 02111                                            |          |
| Gay Fathers of Greater Boston, Box 1287, Kendall Sq., Cambridge MA 02142                 |          |
| Gay and Lesbian Physicians of New England                                                | 247-5485 |
| Gay Professional Men's Group                                                             | 944-4818 |
| Gay and Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107                             | 354-0133 |
| Lesbian and Gay Assoc. Engineers and Scientists (LGAE/S/Boston)                          |          |
| P.O. Box 1417, Boston 02117                                                              | 288-3228 |
| Lesbian and Gay Folkdancing                                                              | 423-0942 |
| c/o GCN Box 5, 167 Tremont St., Boston, MA 02111                                         |          |
| Lesbian and Gay Hotline (6-12pm) Mon-Fri                                                 | 426-9371 |
| Outreach Institute, Box 368, Kenmore St., 02215                                          | 277-3454 |
| Boston Parents and Friends of Lesbians and Gays                                          |          |
| P.O. Box 125-S 101, Arlington, MA, 02174                                                 | 424-2632 |
| Project Place, 32 Rutland St. 02118                                                      | 267-9150 |
| Transsexual Hotline                                                                      | 568-0680 |
| Triangle Theater, Box 127,104 Charles St., Boston 02114                                  | 424-6831 |
| Watchline (Fri-Mon 7-10pm)                                                               | 262-5250 |

### POLITICAL/LEGAL

|                                                                    |          |
|--------------------------------------------------------------------|----------|
| Boston Lesbian & Gay Political Alliance, Box 65, Boston, 02117     | 247-3910 |
| B.U. Gay and Lesbian Legal Association                             |          |
| B.U. Law School, 755 Comm. Ave. Cambridge Lesbian and Gay Alliance |          |
| PO Box 1273, Cambridge 02238                                       |          |
| Civil Liberties Union of Mass. 47 Winter St., 02108                | 482-3170 |
| GLAD (Gay & Lesbian Advocates and Defenders)                       |          |
| 100 Boylston Suite 900 Boston, 02116                               | 426-1350 |
| Harvard Committee on Gay and Lesbian Legal Issues                  |          |
| Roscoe Pound Hall, Cambridge, 02138                                |          |
| Lesbian/Gay Prisoner Project                                       |          |
| c/o GCN, 167 Tremont, Boston 02111                                 |          |
| Mass Gay Political Caucus                                          | 262-1565 |
| Box 6, Astor Sta Boston 02123                                      |          |
| National Lawyers Guild, 14 Beacon St., Boston 02108                | 227-7335 |

### STUDENT

|                                                                                              |                      |
|----------------------------------------------------------------------------------------------|----------------------|
| Boston Intercollegiate Gay and Lesbian Alliance                                              |                      |
| c/o GAMIT, Rm 50-306, Cambridge 02139                                                        |                      |
| Northeastern U. Lambda, 260 Ell Ctr., 360 Huntington Ave., Boston 02115                      | 437-2738             |
| GAMIT (Gays at MIT), MIT 50-306 Walker, Cambridge 02139                                      | 253-5440             |
| Harvard Radcliffe Gay and Lesbian Student Assoc., Harvard 197 Memorial Hall, Cambridge 02138 | 495-5476             |
| Harvard Lesbian and Gay Medical/Dental Students Group                                        |                      |
| Box 250c, 107 Ave. Louis Pasteur, Boston 02115                                               |                      |
| Babson College, Gay and Lesbian Alliance                                                     |                      |
| Box A, Babson Park,Wellsley, 02157                                                           |                      |
| Tufts U., Gay and Lesbian Community, c/o Student Activities Off., Medford 02155              | 628-2818             |
| Boston College G and L Support Group, Haley House, Chestnut Hill 02167                       |                      |
| Northeastern School of Law, Lesbian and Gay Caucus                                           |                      |
| 400 Huntington Ave, Boston 02115                                                             |                      |
| U/Mass/Boston, Lesbian and Gay Ctr., Rm 1-4-178, Dorchester 02125                            | 929-8276             |
| Brandeis U., Triskelion, Box 2275 Waltham 02254                                              |                      |
|                                                                                              | 647-4491 or 647-4899 |
| Boston U., Gays and Lesbians.c/o Program Resources Off., Sherman Union, Boston 02215         |                      |
| Yale Gay and Lesbian Alumni/Boston, c/o GCN Box 7, 167 Tremont, Boston 02111                 |                      |
| Wellesley Lesbians & Friends, Feminist Coop                                                  |                      |
| Oakwoods, Wellesley Coll. Wellesley MA 02151                                                 |                      |

### WOMEN

|                                                                      |                |
|----------------------------------------------------------------------|----------------|
| Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)              | 247-4861 x58   |
| Cambridge Women's Center, 46 Pleasant St.                            | 354-8807       |
| Daughters of Bilitis, 1151 Mass Ave., Cambridge 02138                | 661-3633       |
| Dyke Doctors (Lesbian Physicians, Med Students Health Profs)         | 524 6335       |
| Gay Professional Women's Assn., Box 339, Boston U Sta., Boston 02215 |                |
| Lesbian Lawyers and Legal Workers                                    | 723 6327       |
| Lesbian Liberation, c/o Women's Center                               | 354 8807       |
| Lesbian S/M Group                                                    | 776 7957       |
| National Organization for Women                                      |                |
| 99 Bishop Allen Dr., Cambridge 02139                                 | 661 6015       |
| Somerville Women's Center, 1 Summer St., 02143                       | 628 6311       |
| Tufts Women's Center                                                 | 628 5000 x3184 |
| Urania (lesbian and bisexual women's S/M group)                      |                |
| Box 23, 89 Mass Ave., Boston 01225                                   | 623-7258       |
| Women's Alcoholism Program, 6 Camelia St., Cambridge 02139           | 661 1316       |

### RELIGIOUS

|                                                                            |          |
|----------------------------------------------------------------------------|----------|
| Am Tikva                                                                   | 782-8894 |
| P.O. Box 11, Cambridge, 02138                                              |          |
| Dignity, 355 Boylston St., Boston 02114                                    | 536-6518 |
| Friends (Ouaque) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge | 227-9118 |
| Integrity, P.O. Box 2582, Boston 02208                                     | 262-3057 |
| Lutherans Concerned for Gay People                                         | 536-3788 |
| Metropolitan Community Church                                              | 523-7664 |
| Fr. Paul Shanley                                                           | 964-0996 |
| Unitarian Universalists Office of Lesbian/Gay Concerns                     |          |
| 25 Beacon St. Boston 02108                                                 | 742-2100 |

### MEDIA

|                                            |                 |
|--------------------------------------------|-----------------|
| Boston's Other Voice, WROR, 98.5FM         | Dennis 353-0225 |
| Fag Rag                                    | 661-7534        |
| Gay Community News                         | 426-4469        |
| Good Gay Poets                             | 661-7534        |
| Lesbian and Gay Media Advocates (LAGMA)    |                 |
| c/o GCN, 167 Tremont, 02111                |                 |
| Musically Speaking (WMBR 88.1FM, Sun. 1-3) |                 |
| Melanie                                    | 494-8810        |
| Women's Educ. Media, 47 Cherry St          |                 |
| Somerville 02144                           | 666-0350        |

### MEDICAL/COUNSELING

|                                                             |                |
|-------------------------------------------------------------|----------------|
| AIDS Action Committee                                       |                |
| c/o Fenway Community Health Center                          |                |
| 16 Haviland St 02115                                        |                |
| AIDS Hotline                                                | 536-7733       |
| M-F 3-9pm Sat 10am-4pm                                      |                |
| Boston Free VD Info                                         | 1-800-272-2577 |
| (8am-10pm, M-F)                                             |                |
| Alcoholics Anonymous                                        | 426-9444       |
| Exodus Ctr. 25 Huntington Ave 02116                         | 266-0612       |
| Gay AlAnon (families of alcoholics)                         | 843-5300       |
| North Shore Gay and Lesbian Counseling Program (non profit) | 744-5322       |

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

|                                                                        |          |
|------------------------------------------------------------------------|----------|
| Gay Hotline                                                            | 756-0730 |
| Mass Teachers Assoc./Gay Rights Caucus                                 |          |
| P.O. Box 75, New Salem 01355                                           |          |
| North Shore Gay and Lesbian Alliance                                   | 745-3848 |
| Box 806, Marblehead, 01945                                             | 471-7100 |
| Survival Crisis Line                                                   |          |
| So. Shore Gay & Lesbian Alliance                                       |          |
| Box 712, Bridgewater 02324                                             | 584-4997 |
| Tri-County Assoc., c/o 219 East Main St, Milford 01757                 | 473-3529 |
| Dignity Merrimack Valley, P.O. Box 321, Methuen 01844                  |          |
| Central Mass Dignity/Integrity Group, Box 402, Federal Sta., Worcester |          |

### WOMEN

|                                                        |          |
|--------------------------------------------------------|----------|
| New Bedford Women's Clinic                             | 996-3341 |
| Womanitude (lesbian magazine),PO Box 963, P'town 02657 | 487-3393 |

### STUDENT

|                                                 |                     |
|-------------------------------------------------|---------------------|
| Clark U. Gay Alliance, 950 Main, A-70           |                     |
| Gay Outreach Assoc. for Lowell (Univ.) Students |                     |
| South Campus, Student Union Rm 348              | 453-3804            |
| Salem State Gay Task Force                      |                     |
| Salem St. College, Salem 01970                  | 745-0556 (ext. 209) |

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

|                                                                  |                        |
|------------------------------------------------------------------|------------------------|
| Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201, | 442-1819               |
| Lesbian and Gay Men's Counseling Collective                      |                        |
| 406F Student Union, UMass, Amherst                               | 545-2645               |
| GALA (Gay And Lesbian Activists)                                 |                        |
| Box 1084, Northampton 01061                                      |                        |
| Help Line                                                        | 664 6391, 664-6392     |
| Pioneer Valley People's Gay Alliance                             |                        |
| Box 181, Northampton, 01061                                      | 584-7903               |
| MCC Springfield, PO Box 15576, Springfield 01105                 | (M-Sat 7-10pm)532-5211 |

### WOMEN

|                                                      |                              |
|------------------------------------------------------|------------------------------|
| Valley Wimmings Connection                           | 586-6445                     |
| Common Woman Club, 78 Masonic St., Northampton 01060 | 584-4580                     |
| Everywomen's Center, Amherst                         | 545-0883                     |
| Franklin Cty. Lesbian Alliance                       |                              |
| P.O. Box 235, Deerfield 01342                        |                              |
| Gay Women's Caucus, Amherst                          | 545-3438                     |
| Lesbians United 33 Pearl St, Pittsfield, 01201       | 499-2425                     |
| New Alexandria Lesbian Library                       |                              |
| Box 402, Florence, MA 01060                          | 584-7616                     |
| Southwest Women's Center                             | 545-0626                     |
| Valley Lesbian Alliance                              | 665-4705; 253-3082, 774-5454 |

### STUDENT

|                                                                       |          |
|-----------------------------------------------------------------------|----------|
| Hampshire College Gay Men's Alliance                                  |          |
| Box 89, Amherst 01002                                                 |          |
| Lesbian & Gay Men's Counseling Collective                             |          |
| 406F UMass Student Union, Amherst                                     | 545-2645 |
| Lesbian Union, 920 Campus Center, UMass, Amherst 01003                | 545-3438 |
| People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003 | 545-0154 |
| Williams Gay Peoples Union                                            |          |
| S.U. Box 3212, Williams College, Williamstown 01267                   |          |

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

|                                                                                             |                    |
|---------------------------------------------------------------------------------------------|--------------------|
| Black and White Men Together, 58 Winchester Ave., New Haven 06511                           | 562-2906; 933-0185 |
| Conn. Gay Task Force, P.O. Box 1139, New Haven 06505                                        | 426-4922           |
| Helpline for Greater Danbury                                                                |                    |
| Gay & Lesbian Alliance of Greater Danbury, c/o Box 2045, Danbury 06810                      |                    |
| Gay Switchboard, Hartford, M.S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101            | 522-5575           |
| Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm                     | 624-6869           |
| Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm                                                      |                    |
| George W. Henry Foundation (counseling), 45 Church St., Hartford 06103                      | 522-2646           |
| Greater Hartford Lesbian & Gay Taskforce                                                    | 249-7691           |
| Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103 | 547-1281           |

### WOMEN

|                                                                                |          |
|--------------------------------------------------------------------------------|----------|
| Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268     | 486-4738 |
| Hearthroofs Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106      | 249-0504 |
| The Newsletter, a lesbian position, PO Box 3075, New Haven 06515               |          |
| Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106    | 249-7691 |
| Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040 | 646-4900 |
| Women's Center, UConn, Box U-118, Storrs 06828                                 | 486-4738 |
| Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457              | 347-9411 |
| Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510          | 776-2658 |

### STUDENT

|                                                                                        |                |
|----------------------------------------------------------------------------------------|----------------|
| Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515 | 397-4331       |
| Eros. Gay Students at Trinity College                                                  |                |
| c/o Chaplain's Office, Hartford 06106                                                  | 527-3151       |
| Gay Alliance at Yale, P.O. Box 2031, Yale Sta. New Haven 06520                         |                |
| Gay Alliance, UConn, Box U-8, Storrs, 06268                                            | 486-2273       |
| Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta. Middletown, 06457    | 347-9411       |
| Lesbian and Gay Community at Conn. College, P.O. Box 1295, New London 06320            | 442-7458       |
| Gay Student Ctr. Yale, Box 2031, New Haven 06520                                       |                |
| Lesbian/Gay Student Alliance UConn                                                     |                |
| W Hartford 06117                                                                       | 523-4841 x-267 |
| Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457         | 347-9411       |
| Yatesians, c/o Yale Women's Ctr., 5051 Yale Sta., New Haven 06520                      |                |

### RELIGIOUS

|                                                                    |          |
|--------------------------------------------------------------------|----------|
| Dignity Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850 |          |
| Dignity Hartford, P.O. Box 72, Hartford 06141                      | 233-8325 |
| Dignity New Haven, P.O. Box 5335, Hamden 06518                     |          |
| Integrity/Hartford, P.O. Box 3681, Central/Sta. Hartford 06103     | 522-2646 |
| Integrity/New Haven, P.O. Box 1777, New Haven 06507                | 787-1518 |
| MCC/Hartford, P.O. Box 514, Hartford 06101                         | 522-5575 |
| MCC/New Haven, P.O. Box 1273, New Haven 06505                      | 777-9808 |

### MEDICAL/COUNSELING

|                                                                 |                   |
|-----------------------------------------------------------------|-------------------|
| AIDS Project New Haven, PO Box 636, New Haven 06503             | 624 2437(AIDS)    |
| Gay AA (Danbury)                                                | 426-4922-748-5341 |
| Gay Health Workers at YNHH, Box 2031, Yale St. New Haven, 06520 | 436-8354          |

## Maine (207)

|                                              |          |
|----------------------------------------------|----------|
| Gay PhoneLine (Caribou)                      | 896-5888 |
| AWA (Male), Box 746, Old Orchard Beach 04064 |          |
| Bates Gay/Straight Alliance, Health Ctr      |          |
| Bates College, Lewiston 04240                |          |

|                                                                       |                         |
|-----------------------------------------------------------------------|-------------------------|
| Bowdoin College Gay/Straight Alliance, Brunswick 04011                |                         |
| Dignity/Maine, Box 7021, Lewiston 04240                               |                         |
| Down East Gay Alliance, Box O, Ellsworth 04605                        |                         |
| Gay Peoples Alliance                                                  | 780-4085                |
| 92 Bedford St., Portland 04103                                        |                         |
| Interweave: Univ. Univ. Gay/Lesbian Community, Box 215, Augusta 04330 | 797-3246                |
| Lesbian Rap Group, 92 Bedford St., Portland                           |                         |
| MCC Portland, Box 583 Westbrook 04092                                 |                         |
| Mid-Coast Gay Men, P.O. Box 496, Camden 04843                         | 236-9015                |
| Northern Lambda Nord, P.O. Box 990, Caribou 04736                     |                         |
| Maine Lesbian Feminists P.O. Box 125, Belfast 04915                   |                         |
| Portland Women's Community                                            |                         |
| c/o D. Elze, 15 Deering Ave., Portland 04101                          |                         |
| Unitarian-Universalist Lesbian and Gay Caucus                         |                         |
| 125 Auburn St., Portland 04104                                        | 773-2121                |
| Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04469        | 581-1288                |
| Parents & Friends of Gays                                             | 549-7325(eves & wkends) |
| Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353 | 549-7325                |
| The Maine Chapter (social org.) Box 1255, Ellsworth 04605             |                         |

## Rhode Island (401)

|                                                                                                      |                          |
|------------------------------------------------------------------------------------------------------|--------------------------|
| Rhode Island Gay and Lesbian Youth                                                                   | 751-3322, 272-9247       |
| Families of Gay Persons                                                                              | 723-0050                 |
| Gay Help Line                                                                                        | 751-3322                 |
| Box 5671, Weybosset Hill Sta. 02903                                                                  | 8pm-midnight             |
| Providence Gay Group of AA                                                                           | 331-2047                 |
| Brown Lesbian Collective,c/o Sarah Doyle Ctr. Box 1829 Brown U., 185 Meeting St., Providence 02912   | 863-2189                 |
| 186 Meeting St., Providence, 02912                                                                   | 863-2189                 |
| Rhode Island Alliance for Lesbian and Gay Civil Rights, PO Box 5758 Weybosset Hill, Providence 02903 | 351-4499, 728-6023       |
| Social Group for Gay Women over 25                                                                   |                          |
| Box 22, 77 Ives St., Providence 02906                                                                |                          |
| University of Rhode Island Gay Task Force                                                            |                          |
| Women's Center, URI Kingston                                                                         |                          |
| Women's Growth Ctr., 97 Knowles St., Pawtucket 02860                                                 | 728-6023                 |
| Brown/RISD Gay Students, Box 49, Brown U., Providence 02912                                          | 863-3062                 |
| Brown U. Lesbian/Gay Alumnae/i Assoc., GCN Box 5, 167 Tremont, Boston 02111                          | (617) 720-1870, 661-7223 |
| Dignity/Providence, Box 2231, Pawtucket 02861                                                        | 942-9400                 |
| MCC/Providence, 5 Junction St., Providence                                                           | 272-9247                 |
| MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott                   | 272-9247                 |

## New Hampshire(603)

|                                                                                     |                    |
|-------------------------------------------------------------------------------------|--------------------|
| Gay NH Infoline, 10am-10pm, Concord                                                 | 485-5612           |
| Nashua Area Gays, P.O. Box 3472, Nashua 03061                                       | 424-3252           |
| NH Lambda, Box 1043, Concord 03301, 224-3785, 889-1416, 746-3339; (crisis) 483-2592 |                    |
| Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063                          | 889-1416           |
| Speakers Bureau, Box 1043, Concord 03301                                            |                    |
| Concord Area Gay Youth, Box 832, Concord 03301                                      | (Ron) 225-5622     |
| Concord Men's Group                                                                 |                    |
| Box 832, Concord 03301                                                              | (Herb) 485-5612    |
| Suncook Gay Prisoner Project                                                        | 485-5612           |
| Gemini, Keene Support Group, Box 461, W. Swanzey, 03469                             |                    |
| Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801                                    |                    |
| Full Circle, monthly calender of women's events, Box 235, Contoocook, NH 03229      |                    |
| Iris, a women's club                                                                |                    |
| 40 Pleasant St., Portsmouth 03801                                                   | 436-8958           |
| Lesbian Feminist Collective, Box 47, Penacook                                       |                    |
| Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755                       |                    |
| Information Outlet                                                                  | 1-800-852-3311     |
| Keene Klondykes, Box 261, Gilsom 03448                                              | 827-3766; 847-9589 |
| Manchester Men's Group                                                              |                    |
| P.O. Box 3734, Manchester 03105                                                     | Jack 669-0096      |

## Vermont (802)

|                                                                                   |                            |
|-----------------------------------------------------------------------------------|----------------------------|
| Gay AA/Burlington                                                                 | 862-4019                   |
| Central Vermont Gay Men, (CVGM), Box 42, Barre 05641                              |                            |
| Gay Student Alliance                                                              |                            |
| Box 987, Johnson State Coll., Johnson 05656                                       |                            |
| Gay Student Union, U of Vt,Box 45, Billings Center Burlington 05405               |                            |
| Gay People at Middlebury                                                          |                            |
| Box D56, Middlebury College, 05753                                                |                            |
| Gay Volleyball                                                                    | 482-3528,862-4019          |
| c/o Box 99, Hinesburg 05461                                                       |                            |
| Interweave, Box 454, Derby Line 05830                                             |                            |
| Johnson St. Coll. Gay Student All.                                                |                            |
| Box 987, JSC, Johnson 05656                                                       |                            |
| Lifestyles, Box 534, St. Johnsbury 05819                                          |                            |
| Rutland Area Gays (RAGS), Box 147, Center Rutland 05736 (2nd Sats)                |                            |
| Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055                         | 649-1304                   |
| Southern Vermont Gay Men                                                          | 387-GAYS or (603) 756-4226 |
| Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701           | 775-1946                   |
| Vermonters for Lesbian/Gay Rights (VLGR), Pearls Restaurant, Pearl St. Burlington | 879-1867                   |
| Women's Center, P.O. Box 92 Burlington 05401                                      | 863-1236                   |
| Integrity, Box 126, Burlington 05402                                              | 864-7198                   |

## New York City (212)

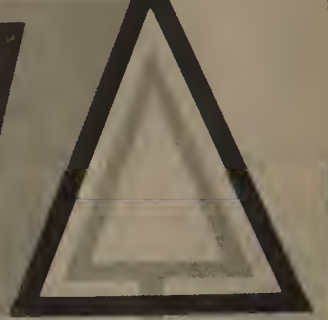
### INFORMATION/SERVICE/SOCIAL

|                                                                                                    |                    |
|----------------------------------------------------------------------------------------------------|--------------------|
| Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010 | 777-7697           |
| Black and White Men Together/NY                                                                    |                    |
| Box 148, Ansonia Sta., NYC 10023                                                                   |                    |
| Chelsea Gay Association                                                                            |                    |
| 132 W 24th St., 10011                                                                              | 772-0404           |
| Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036                                           | 947-0949           |
| FOLKS (Friends of Little Kids                                                                      | 989-6653           |
| Gay Atheist League of America                                                                      |                    |
| P.O. Box 2111, Rock Ctr. NYC 10185                                                                 | 595-1445           |
| Dial a Gay Atheist                                                                                 | 873-2331           |
| Gay History Archive, Box 2, Village, 10014                                                         | 473-5884           |
| Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010                                      |                    |
| Gay & Lesbian Youth of NY                                                                          |                    |
| 208 W 13th St., NYC, 10011                                                                         | 834-0310           |
| Gay Male S/M Activists, 132 W. 24th St., 10011                                                     |                    |
| Gay Switchboard                                                                                    | 777-1800           |
| Gay Teachers Assoc., Box 435, Van Brunt Sta., Brooklyn 11215                                       | 789-8176, 877-0063 |
| Gay Vegetarians                                                                                    | David 876-4381     |
| Yellow Pages, P.O. Box 292, Village Sta. 10014                                                     | 744-2785           |
| Girlth and Mirth Club                                                                              |                    |
| c/o DMS, Box 513, 132 W. 24th St., NYC 10011                                                       |                    |
| NYC Union of Lesbians & Gay Men                                                                    |                    |
| c/o Tan Box 24, Brooklyn 11201                                                                     |                    |
| North American Man/Boy Love Assoc. (NAMBLA)                                                        |                    |
| Box 174, NYC 10018                                                                                 |                    |
| Senior Action in a Gay Environment                                                                 |                    |
| 208 W. 13th St.                                                                                    | 741-2247           |
| Upper West Side Lesbian & Gay Assoc. 165 W. 86th St., 10024                                        |                    |



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